

THE DEFENCE of Death.

Contayning a most excellent
discourse of life and death,

written in Frenche by

Philip de Mornaye
Gentleman.

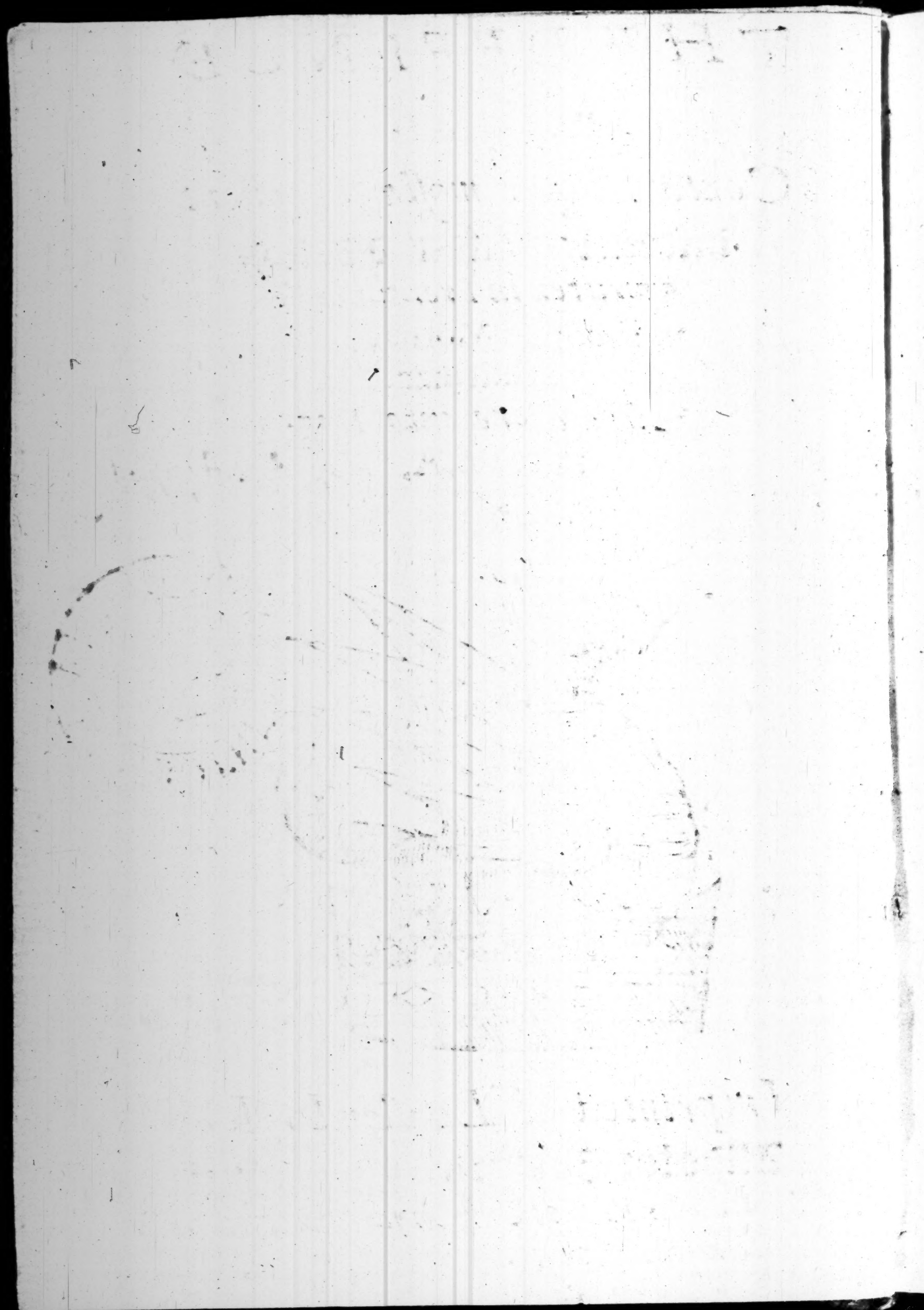
And doone into Eng-

lish by E.A. Jan A. Aggas



Imprinted at London by Iohn
Allde for Edward Aggas dwel-
ling in Paules Churchyarde at the
signe of the red Dragon. 1576.

(E.A.)



To the right honourable, his
singuler good Lady, the moste godly
and vertuous Lady, Margaret
Countesse of Darby, grace
and peace in our Lord Ie-
sus Christe.



Notwithstandinge
that the natural dispo-
sition (right Honour-
able) of all humaine
creatures, ought moste
sufficiētly to instruct vs in the know-
ledge of our oune frailtie, & so con-
sequently inforce vs vnto a continu-
all and earnest desire of death, vvhich
assuredly is no other then a translati-
on and passage of our soules out of
this transitorie habitation, into an e-
uerlasting & permarēt house, exempt
from manifolde miseryes and inconue-
niences, vvhetherunto this our painfull
Pilgrimage is stil subiect, yet for as-
much as the weakenesse and imper-
fection of our carnall vnderstanding

¶ The Epistle

is such, as that it cannot comprehend or perceiue the infinite and inestimable benefits, whiche at all times through death we doo obtaine, but rather dooth inforce vs to feare the same as some sharp tempest or greivous passage. I thought it not amisse to translate out of Fraunce into this our native soile of England, this breefe but moste excellent discourse, first vwritten in Frenche by a godly and learned Christian, for the greate comfort of all Christes members: and now doon into English for the benefit of suche as therein vwill seeke to reape any commoditie, the rehearsall of the contents wherof by reason of the breuitie of the same, seemeth both needles & superfluous. Neuerthelesse seeking the protection of some honorable personage, whose countenance and authoritie might sheelde and defend as wel the rudenesse of the translation, as also the raggidnes of the stile therof, from the bitter tants and
biting

Dedicatorie.

biting scofs of cruel reprehension, and
therewithall calling to minde not on-
ly your moste honorable and vertuous
disposition & authoritie, but also the
manifolde benefits which most boun-
tifully you haue at all times vpon me
vnnworthy bestowed. I accounted
it my bounden dutie, as onely an ac-
knowledgig of the receit of the same:
to present vnto your honors fauoura-
ble tuition, these frutes of my small la-
bors, with most humble request to ac-
cept of them as the excellencie of the ar-
gument deserueth. Thus assuredly ho-
ping in your most honorable vunted
clemencie, & trusting that heerein you
wil vouchsafe to pardo this my so bolde
and rash attempt, I shall alwaies (ac-
cording to my bounden duty) pray to the
almightie, long to maintain your Ho-
nors welth and felicitie, to your com-
fort and his glory.

Your Honors moste bounden
and humble seruant. E.A.

To

To the Reader.



AS CONCERNING the Argument of this discourse, it tendeth especially to the ouerthrowe of the continuall presumptiō that vve haue to obtain in this life the thing vvhich since the transgression of our forefathers neuer vvas, neither euer shalbe, as is euident in the displaying of man, euen from his beginning to his ending.

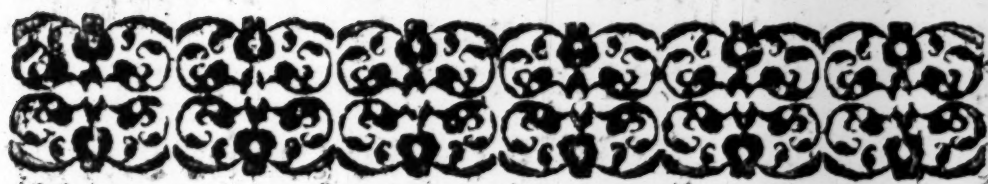
Also as touching this vvoorde Fortune. (vvhiche in diuerse partes of his treatise is incident) I am to desire that it may be taken as an vsuall or rather importunate phrase of our language, the vvhich in place of vtter abolishing the same dooth but ouer much vse it, because that things commonly chauncing contrarie vnto naturall reason, or the common sence of mans vvit, haue in imitating the language of the Heathen, by our auncestors, beene commonly attributed vnto Lady Fortune.

Finally, in that I haue brought in, in the end the heathen Philosopher Seneca

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mea vttering of his minde, I am like
vwise to require that it be not taken as
an argumente of want of other suffi-
cient and auctēticall testimonie of the
molte aūcient Christian fathers tou-
ching this matter : but rather I vvold
haue you to knowve, that I account-
ed him beeing a straunger, more fit
vvith his exclamations, earnestly to
vvaken vs out of our drouſe nests, for
that his knowledge proceeded only of
learned & naturall iudgemēt, conioy-
ned vvith some experience vvich he
had of the vaine frailtie of mans na-
ture, and so to ſeeme to guide vs
into a better Hauen, then him-
ſelf could euer enter into,
or by his ovvne exam-
ple teſtific vnto
others.

Fare ye vvell.



*A breefe and moste excel-
lent Discourse vppon life and
death.*



I *t* is a straunge
matter wherat I can
not sufficientlie mer-
uaile, to beholdz howe
the labourer to the end
to cease from his la-
bours' dooth even in manner hasten the
course of the Sun. The Mariner for the
attaining vnto the desired Hauē, saileth
forwarde ainsie, and from as farre as
he can espye the coste, to shoute out for
ioy. And the Pilgrime or trauayler, to
take no rest before his iorney be ended.
And yet that man in the meane time
beeing bound to perpetuall laboure, to-
sted with continuall tempestes, and ty-
ered with many rough and miery pa-
thes : is neuerthelesse vnwilling to
looke vppon or come neere to the ende of
his iorney : so wolfull to see the Hauē
of his assured rest : and with horro- and
feare

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feare to draw towarde his lodging and peaceable dwelling place,

Our life resembleth a right Penelope's web, which still must be wouen and wouen again: a Sea habandoned to all windes, which sometime inwardly sometime outwardly tormenteth it: and a troublesome path, through frost and extreme heate: ouer steepie mountaines and hollow valleyes, among deserts and thèuish places.

This is the communication that we doe vse, being at our woork, pulling at our Oze, and passing through this miserable path and rough way. And yet when death commeth to finish our labours, when she stretcheth forth her arme to helpe vs into the Hauen, and when after so many passages and troublesome hostries, she seeketh to bring vs into our true habitation: into a place of comforte and ioy, where wee should take harte at the viewe of our lande, and drawing towarde our happy dwelling place, should sing and reioyce: we would if we might haue our owne willes, begin our woork again: returne our Sailes into the winde, and voluntarily retire back into our iorney.

Then

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Then doe we no longer remember our paines, our shipwacks and perils are forgotten, we doe reiect all feare, either of trauaile or thēues, and doe account death as an extreme pain, feare it as a Roovers ship boate, and shun it as a thēu-
ish place. We play as young children, who hauing all day complayned of sick-
nesse, doe become whole at the sight of the medicine: we resemble men vered with the tooth ache, who all the weeke doe run aboute for helpe, and yet seeing the Barboe comming to pull out their
teeth, doe feel no more pain: and are not vnlike vnto those daintie and delicate persons, who at y^e pricking of the Pleu-
risie cry out, and cannot patiently abide the comming of the Surgeon, and yet whē they see him whetting of his launce to cut the throte of the disease, doe pull their arme back and creepe into their bedd again, as if he minded to slay their
owne persons. We stand in more fear of the Medicine, then of the disease: of the Barboe, then of the pain: and of the pricking, then of the Impostume.

We stand in more awe of the bitter-
nesse of the medicine which is soon ouer-
passed, then of a long and languishing
paine

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pain : and doe more tremble at the end of our miseries, then at the infinit number of those whiche in this life we doe sustain. But wherof (I pray you) proceedeth this folly and simplicitie, saving onely that we knowe not what it is, either of life or death. For we doe feare the thing that we should hope for, and doe desire the thing whereof we should be afeard. We terme that thing life that is a continuall death, and that death which is the issue out of a luying death, and an entrie into everlasting life.

What goodnesse is there I pray you in this life, why we should so earnestly seeke the same: or what evil is there in death that we should so diligently eschue the apprehention therof: nay what evil is there not in this life, or what goodnes dooth not death comprehend?

Let vs therefore examine all the pointes of this life. Our entrie is in teares, our proceeding in streake and labour, and our ending in bitter sorrowe. High and lowe, rich and poore, none in the vniuersall worlde can saye him self exempt from this condition. Man is worse then beasts in these points. At his birth he is not able to moue him self

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selfe: in his first yéeres he hath no pleasure, and bringeth nothing with him but sorowe and trauaile, and before the yéeres of discretion incurreth infinite dangers, and yet then in one respect is more happy then afterwarde, which is that he doth neither feare nor consider the same: neither is there any so faint-hearted, but that if he might still continue a Childe, he would neuer mislike of such a life: so that it is manifest that it is not a commoditie simply to liue, but to liue blessedly & happily. Let vs proceed. Groweth he: his labors do growe with him: scarce is he escaped y^e hands of his Nurces, or knoweth what play is: but by and by he is committed to the hands of some scholemaster (I speake of those that be best and moste curiously brought vp) then if he play, he is still in feare: if he study, it is against his will. All this age, because he is in y^e custodie of an other, is to him a prison: he mindeth or aspyreth to nothing, but how to be set free from y^e subiectiō of other men, and so become maister & guider of himselfe: to his power he beareth forward his age euē with his shoulders, whereby y^e sooner to attain to his wished libertie.

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To be brief, he seeketh only th' end of his noneage and entry into his youth. But I pray you what other is this entry into youth, saying the death of his infācy: and afterwarde his conuining to man's age, the death of his youth: and the beginning of to morrowe, then the death of this day: so that in this wise he desireth death, accounting life miserable, and therfore cannot be esteemed happy or contented. Well, hauing his libertie he hath gotten his desire, he hath attained to the age wherein Hercules by God's permissiō had his choice of y path to vertue or vice, by the cōduct either of reason or of passion: he must enter into one of these contrary waies. His passiō presenteth to him a thousand pleasures, it layeth for him a thousand baits, & setteth before him a thousand delight: wherby to intrap him, yea he is almost deceived. But I pray you what kinde of pleasures doth he receiue therof: forsooth vicious pleasures, which keep him in continuall pain & inquietnes, pleasures subiect to repētance, which like vnto gnawing, do boil a great while after: pleasures bought with pain & danger, practised and passed in a moment, and followed with a long and tedious remorse of conscience.

Such

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Such (if a man wil examin therein) is in few words, the nature of worldly pleasures. There is none so sweet, but that the bitternes of the same doth surmount it: none of so pleasant taste, but that it leaueth a moze sower smack and græuous disdain behinde it. Yea and which worse is, none so moderate, but that it hath his corosive and punishment in it self.

I need not heer rehearse such displeasures as no man can denye, as strife, debate, wounds, murder, flight, diseases, and other hazards, which sometime his owne incontinencie, and sometimes the insolencie of this unruly age bringeth him into. So that the pleasures ther of being but displeasures, or his sorowe drunk as a mixtion with wormewood water, it plainly appeereth what grief & bitternes he feeleth or tasteth of. This to be brief, is the life of a young man, who being gotten out of the lawfull wardeshippe of either his Parents or maisters, yeldeth and abandoneth himself vnto all licence, or rather in dede bondage of his passion, whiche neither moze nor lesse, but as an uncleane spirit that possesseth him doth still vex & tormente him

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him, sometime into the fire, other whiles into the water, an other time lifteth him vnto the top of a Rock, and afterwarde throweth him into the bottome of a valley.

Againe if he accepteth reason for his guide, then falleth he into manifold dangers. Then must he be redy to fight at the end of euery felde and at euery tract or steppe stand redy at defence, as one hauing his enemye round aboute him and still bering of him.

But what enemye? Euen his owne desires, and what so euer he lyketh of far or nere. To be brief, the greatest enemye in the worlde, the very worlde it self, yea, whiche is worse, a thousand false and dangerouse intelligēces with in his owne person, besides other desperate passions proceeding of his owne flesh, which in that age is in full force and power, watching the time, hower and opportunitie to intrap him, and to cast him hedlong into all kinde of vice.

God only and no other enforceth him to take this way, who guideth his steps euen to the end, graunting him victorie in all his combates, and yet we see how few do enter into that path, and

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of those, how many afterward doe retire again?

Well, let him followe either the one way or the other, he must fully resolute him self, either to yelde to a tyrannous passion, or els to undertake a perpetuall and gracious warfare: yea, either to cast him selfe downe heblong, or els to binde and in manner commit his person to the stocks and torments: either delicately to swim downe the streame, or els forcibly with labour and travail to strue against the same.

Thus in few words on the one side, you see how the youngman who in his youth hath quaffed of by full cuppes the false and vain pleasures of this world, (resembling drunkards the next day after their feasts & rogotous banquets) is either quite astonished, either so far out of taste and temper that he will no more, or els is finally so quayled that he can no more, and then doth neuer afterwarde thinke or speake of the same with out his great grief and sorrowe.

On the other side, you may also perceiue how faint, weery, and as it were euen broken with this continuall battail he is, which valiantly hath embraced

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red reason, and overcome his passions, in so much that he is either ready to yield, or els content by death to acquite him self from farther peril. This is the commoditie and contentation of this flourishing age whiche Children doe so earnestly aspire vnto, and olde men repine at.

Next followeth the age of perfecte man, wherein eche one hopeth of wisdom, and taking his owne ease. Perfect in deed it may be called, but in this only respect, that all the imperfections of humain nature, which befoze, either vnder y^e simplicitie of Childehood, or els vnder the lightnes of youth lay hidden, are therein reuealed and doe come to perfection. Wherefoze we wil ouerpasse all such as worldly iudgement accounteth wise, happy, or blessed, and come to the rest.

Hetherto as you see, we haue alwayes played in feare, and inioyed short pleasures, accompanied with long repentance.

But now cometh to light Conetousnes and Ambition, which doe promise vnto

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As a full contentation of goods, and a worlde of honours in case we will wor-
ship them: wherbypon, few (except the
assured chosen Children of the almighty
tie) can escape, but either for loue of
the one, or els for hope of the other (as
being snared in their beautifull illusi-
ons) doe throwe them selues hedlong
from the pinnacle. What therfore is the
end of all this contentation?

The couetouse man maketh a thou-
sand voyages by sea and by land, incur-
reth infinit dangers of pirats & theues,
escapeth wonderful perils and Ship-
wacks, and liueth in continuall feare
and danger, yea and often loseth all his
time and laboure, reaping nought els
but diseases, goutes, with suche other
like discommodities for the time to
come. For the obtaining of his preme-
ditated ease, he now hath forgone his
quietnes, and in seeking for money:
hath losse his life. But admit he hath
obtained great welth, that he hath rob-
bed the East countries of their pearles,
and dreyed vp all the westerne mines,
shall he the be at quiet, or wil he think
him self satisfied? Admit also all his
fraughts and voyages be ended, and
that

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that through his passed trauailes with labour and toil both of body and minde, he hath sufficiently heaped and hoarded vp for time to come, is he not fallen out of one inconuenience into an other? This then is no end but a change of his miserie.

As yet time he sought the obtaining of goodes, now he feareth the losse of the same: he got them through painful heat and traual, he now possesseth them in quaking colde and trembling: he hath incurred danger of robbers and thieves in seeking for them: now thieves and murderres do on all sides assail him. He took paines to dig and hale them out of the Earth: he now laboureth to hide them vp again. To be brief, after all his voyages and iorneyes he is entred into a prison, and as a conclusion of all his bodily labours he hath begunne an infinit trouble of minde. What therefore finally hath this poor wretch obtained, as a recompence of so many miseries? Through the manifolde illusions and enchantments of this deuillish spirit of couetousnes, he perswadeth himself to haue gotten some exquisite and rare Jewel, but is indeed handled as

B.g. one

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one of those poore wretches whome the
Deuill seduceth vnder colour of aiding
their necessities, and yet hauing obtai-
ned his purpose, leaueth their hands
yea and Coffers full of leanes and Ash-
es, in steade of Crownes and such like.
He possesseth or rather is possessed of a
thing without force or vertue, able to
cure no disease: more vile and vnpro-
fitable then the least hearb of the field.
With all his labour and pain, he hath
heaped vppon this vile mire and dirte,
wherewithall he is become so beastly as
with that thing to Crowne his head,
which naturally he should tread vnder
his feet. Well be it as he may, is he ther-
ewithall content? Nay contrarywise
hath he not lesse contentation then be-
fore? Man commonly commendeth those
meat and drink which do best nourish,
sustain, and keep nature in temper, but
the qualitie of these is such, as the more
we eate or drink thereof: the more in-
creaseth our hunger and thirst. It
is an assured droppe and a false hun-
ger (as we terme it) a man shall sooner
burst then be satisfied. Yea whiche is
more, suche sway beareth this thirst in
many that forcing the to dig the wells
and with great pain to draw vp the wa-

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ter: & dooth not afterward permit them
to drinke of y^e same. In the ful river they
suffer thirst, and among the heapes of
corne doo perishe through famin. They
haue goods but dare not vse them, and
doo (in my opiniō) inioy things wherin
they cannot reioyce. They haue them,
but neither for them selues neither for
any other, yea of all that they haue, they
haue nothing, and yet doo want what so
euer they haue not. Wherefore we are
so return to this point, that the obtay-
ning of all these false goods is no other,
then trauaile of the body, the possession
wherof, is mooste commonly trouble of
minde, and that so much the greater, as
the spirite is more sensible, subtle, and
delicate then the body. The first feeling
therfore of the couetous mans miserie
beginneth wbe he loseth his good, wbe
shipwreck, spoile, enemies, & such like
calamities (wherunto al transitory good
are subiect) dooth raniish & carry them a-
way: then he weepeth, cryeth out & toze-
nieteth him self like a little childe y^e hath
lost his bable & al to no purpose. It is im-
possible to perswade him, y^e all worldly
goods are transitory: he thiketh him self
not only spoiled but enē slain outright,

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and hauing fixed his whole trust in these vanities , the same beeing losse he falleth into dispaire, from the whiche he may hardly be reuoked : yea and so much as he wanteth of his gain, wherof he made a full account , he thincketh him selfe to haue lost : and all that yeldeth him not greate and extraordinary comoditie, seemeth in his eye to turn to his hinderance, whereby we sometime see him fall into suche dispaire , that to his power hee hasteneth the course of his owne life.

To be brieue, the recompence that Couetousnes yeldeth to his continuall scholars, resembleth the reward of the Deuill his progenitoꝝ, namely that hauing awhile gratified them with their prophane desires, he finally either deliuereth them ouer to the hangman , or els him selfe breaketh their necks. I minde not heer to rehearce, such offences and mischæfs as the couetous men doe abandon them selues vnto for the obtaining of their goods whereof their consciences doe feel such a perpetuall remorse as that they can neuer be quiet, for it is sufficient that we vnderstand that in this so violent an exercise wher-
in

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in mosse mortall men do stay & abuse
them selues, the body is slain, the minde
bered, and the soule cōdemned without
any pleasure or contentation at all.

Now then let vs come to ambition
which with desire of honoꝝ doth fondly
bewitch the mightiest in the worlde:
shall we therin finde any moze ease the
in the other, or not rather lesse? The o-
ther deceiueth vs in yeelding in lieu of
all rewards, onely the vile dirt of the
earth, this feedeth vs with nothing but
smoke and winde. The presents of
this are vain, and the gifts of the other
course. In either of them we slide into a
bottomlesse pit: howbeit this of the
twain is the most dangerouse, notwith-
standing the water seemeth moze plea-
sant & cleer. Among those that haue im-
braced ambition, some do obtain great
estematiō among kings & pꝛinces, o-
ther becōe gouernoꝝ ouer armyes, and
so others in their degree: their inferiours
do salute, reuerēce, and worship them;
they are apparelled in purple, scarlet,
and cloth of golde: in beholding of them
it seemeth there is no contentation in
the worlde but theirs. But fewe men
knowe the weight of an ounce of this
their

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their glozy and honoz, how much these reuerences do cost them, or what is the pryce of all this rich aray in their Purples: for vnderstanding the trueth they would be loth to buy any so dære.

Some through long and tedious service haue attained to this degree, some by hazarding their liues at all adventures, yea oftentimes at the cost of an arme or a leg, and that at the appetite of a Prince, who perhaps accounteth more of a hundred Rods of land within his neighbours dominions, then of the life of an hundred thousande such as they are, being herein vnhappy in that they serue him who careth not for them and soles in that they thinck the selues in reputation with him, whiche esteemeth so little of the losse of them for a trifle & thing of nothing. Others haue gotten fauoure by flatterye, hauing of long time inured their tongues to vndiscrete speeches and their hands to vnlawful dealings, saying and doing what so euer their prince willethe them, wherunto a good hart could hardly be won.

They haue peraduenture patiently borne infinite iniuries, spytings and reuiling; yea how familer so euer they seem with their prince, they do not with standing resemble him who hauing be

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bertaken the taming of a wilde Lion, & through long patience. wth infinite baits and many scratchings & bitings haue brought him to some order, dare neuer theles scarce deliuer him any food with their hand, stil fering lest he shold catch hold of y^e same, & yet be he neuer so ware is once a y^{er} intrapped & sufficiētly rewarded for a lōg time. For such for the moste parte is the end of all the princes darlings, who whē he hath by long by^e things exalted any so hie as y^e he would account him self at his tozneys end, the sudainly doth he delight to cast y^e same partie down headlōg again as low as he was at the first: yea & him whō he hath mightelpe enriched, he doth afterward worl^g as a spūge. They also do loue nōe but thē selues, supposing eche one to be created only for their seruice & plesure, These blinde coztiers do perswade thē selues to haue many frænd^z, & to be had in great estimation among many, not cōsidering y^e euery man honozeth them wth like harts, as they honoz others. The mightie men do disdain thē, saluting them only in scozne, the inferioz sozte do reuerence them for y^e they stand in need of thē, & therin do worshop their vocatiō, seat & apparel, not their persōs.

And

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And as for those which bee equall among
whose amitie ought to take some place,
they boile with enuye, one flandereth
an other, eche one trippeth another, and
do continually pine away either with
their owne discōmodities, or at others
aduauncement: for enuy being in ma-
ner an ache of the minde, is the greatest
gréef that can be: and thus do you see
those menne quite deuoid of amitie,
which among all wise men is euer ac-
counted a moste excellent and soverain
commoditie. Yea you shall more plain-
ly yet vnderstand, that when fortune
turneth her back to them, all men do
flee their companyes, and when she
snarreth at them, every man looketh a-
way vpon the: so that being once spoi-
led of their triumphant robes, no man
will knowe them. Also contrary-
wise, some Ruffian or infamous person
shall be clothed in their apparell, who
without difference in vertue or title
shall inherite their calling, possesse all
their former honours, and puffe them sel-
ues vp in pride, like vnto the Ass which
bare the Image of y^e Goddesse Isis,
who was proude of so many courtesies
as were done to the same, and finally
that

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that Fortune rideth them like Ases.

But thou wilt say, (at the least so long as she continueth) they shall take their ease, and enjoy their owne contentation: and who that hath his pleasure for thre or foure yeeres more or lesse, is not accursed all his life time. Yes assuredly, vnlesse it be ease to liue in continuall feare of being throwne from the step wherunto he hath attained: or to desire with great trauail to clyme still hyer and hyer. Those (my frend) whome thou accountest at their ease because thou seest but the outsidēs of them, are farre other wise within: their inwarde partes are strong pꝛysones, ful of dungeons, holes, darcknesse, serpents and torments. Thou thinkest their lodgings large, which in their opinions are very strait. Thou supposest them very high, but they account them selues to be very lowe. Yea and often, he which but thinketh him self sick: is worse at ease then he which is sick in deed. And there be some, euen kings: who think them selues but slaves, & indeed are nothing els, for we are nothing but in opinion.

Thou seest them accompanied with many souldiours, and the same whome they

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they haue chose for their garde, do they mistrust. Alone or in company they are alwaies in feare: being alone they look behinde them, and in company round about them. They drinke in vessels of golde or silver, and that is the same rather earth or glasse wherein men fill and drinke poison. They haue their beds very soft and delicately trimmed vp, neither may they heare a mouse run thorough their chamber, or suffer a flye to come nere their faces: when as a poore contrie man slepeth by y^e noise of a spring or in a market place, hauing no bed but earth, nor couering but heauen: and yet these men among all their quietnes and daintie lodging, do nothing but turne and tolle vp and downe in their beds, still imagininge that they heare some stirring, yea euen their rest takes no rest at all.

To be breefe, wilst thou knowe the difference betwene them and the hardest intreated prisoners? Either of them are chained vp, eche of them beareth a weightie burthen vppon them, but in that the one is of Iron and the other of Golde: so is the one chained but in body, and the other in minde.

The

The defence of death.

The Prisoner draweth his Irons after him, the Courtier is chained by in him self. The Prisoner many times is inwardly comforted through his bodily paines, and singeth in the chiefe of his miserie. The Courtier being tormented in his minde doth continually labour his body and cannot therunto give any respite.

And as for the contentation whiche thou imaginest them to haue, thou art far wide. Thou iudgeth and thinkest them mightie because they be highly exalted, but therein thou art as wise as he which accounteth a Dwarf sitting on the top of a Steeple or vpon an high hill to be a tall man. Thou art so good a Geometrician, that thou measurest y^e Image by his piller, which to knowe the true proportion, should be measured alone, neither markest thou the hight of y^e thing, but of the place wheron it is fixed. Cast down therfore thy view and thou shalt perceiue all to be as nothing. Thou iudgeth them mightie (if mightinesse may be on Earth) whiche in respect of Heauen, is but as nothing. But if thou couldest enter into their mindes, thou wouldest be of an other opinion.

For

The defence of death.

For true greatnesse consisteth in despising all these vaine points of greatnes wherunto they be slaues, which also in their opinion they haue not attained vnto, for stil they desire to clyme hyer, and seem to them selues neuer to be hye enough.

You shall see one cast thus in his minde. If I might attain to such a degree, then were I well content, there would I stay: Having attained therunto, he doth scarce take breath, but would faine yet clyme higher. That whiche when he was belowe seemed to him the highest, is now in his opinion scarce one step. He thinketh him self lowe, because there be some hyer then he, but he considereth not him self to be on hye, for that there be many thousands lower then he. Yea, in the end he clymeth so hye, that either his winde faileth in the way, or els he slippeth headlong downe againe: or in case with extreme paine he attaineth to his desire, then is he as it were on the top of the Alpes, but not aboue the cloudes, or past windes or tempest: but rather in the midst of the thunder and lightning, or of what horrible and dangerous matter

The defence of

matter so euer the Aire engendzeth or
conceiueth : which for the moste parte
delighteth in thundering, and bzinging
to dust their presumptuous highnes.

It may be you will (thzough the ex-
amples whereof, bothe Histories and
mans memozy are replenished) graūt
me this pointe, and will say. Those
men whom nature hath bzought forth
with the Crown on their heads, and sep-
ter in their hands : those whome enert
from their birth she hath placed in so
eminent thrones, and so haue not labou-
red to cline thither, do seeme without
contradiction, to be exēpt from all these
injuries, and so consequently may say
them selues happy.

It may be indeed, that they do leaſt
feel those discommodities, by reason of
their birth, nurishment, and bzinging
vp, euen as they who being bozne nēer
to the riuer Nilus, do become deafe at
the noise therof, or in a prison, do not
complaine of the restraint of libertie: or
among the Cimmerians where is con-
tinuall night, do not desire the day: or
on the Alpes do not finde them selues
so much grēued with mists, tempests
of Snowe, and such other like wether.

¶

The defence of death.

But certainly they be not clearly exempt, when a suddaine thunderbolte cracketh one flower of their Crowne, or in their hands breaketh their Scepter. When a waue of Snolwe wrapeth them vp, or when a mist of sorowe and care doth perpetually blinde their mindes and vnderstanding. They be crowned, but with a Crown, which indeed is of thornes. They haue a scepter in their hand, but of a reed, which more then any other earthly thing bendeth and obeyeth to euery winde: yea and euery such Crown is so far wide from healing these diseases of the minde, and euery such Scepter from driving away and scaring the thoughts and cares which flicker about men, that contrariwise it is the Crown and Scepter whiche bringeth all the same aboute them. A Crowne saith the Persian Emperoz, who so knew how heuy thou art on the hed, would not vouchsafe, finding thee euē in the high way to take the vp. This Prince seemed to him selfe to giue estates vnto all the world, to distribute hap and mishap at his pleasure vnto men, and was able in outward shew to set euery man at ease
and

¶ the defence of death.

and yet him selfe doth freely confesse that in all the world (whiche he held in his hand) was nothing but gréepe and miserie.

What also wil all other men say in case they be disposed to vtter their mindes? We will not rehearse those who haue thzough a shameful death finished their miserable liues, neither such as haue seene their kingdomes buried befoze their faces, and in great calamities haue long ouerlyued their mightinesse, yea euen Denis of Sicil, who was better content with a handful of rods wherewith to scourge the children of Corinth in a schoole: then with the scepter with the which he had beaten all Sicil. And Silla who hauing robbed the whole common welth of Rome (which had spoyled the whole worlde) could neuer take any rest untill he had of his owne accorde deposed him self, to the incredible halard of all his authoritie & power. But let vs require the opinion of king Salomon, beeing indued with the singuler graces of God, riche and mightie in all things, who sought the treasures euen in the Islands themselves: he by his manifest Booke will

C.

teach

The defence of death

teach vs, that hauing tried all the felicities of the earth, he hath found nothing but vanitie, labor & trouble of minde. Let vs aske y^e Emperoz Augustus, the peaceable possessor of all the world. He will bewaile his life passed in infinite travails, and will with the quietnes of the meanest man in y^e world, accounting that day most blessed wherein he might dispatch him selfe of this insupportable greatnes, to the end to liue quietly among the meaner sorte of people. Of Tiberius his successor he wil confesse, that he holdeth the Empire as a wolfe by the eares, and that if he could without danger of being bitten he would willingly let go the same. He will complain of Fortune, which hath guided him so high, and then taken away the Ladder, that he cannot afterwarde come downe againe. Dioclesian a worldely, wise and vertuous Prince, will pferre his voluntarie bannishment to Solon, before the whole Romaine Empire. To be breefe, the Emperoz Charles the fifth (whome our age doth account the happiest that liued in many yeeres) will curse vnto
vs

The defence of death.

As his conquests, his victories, and his triumphes, and will not be ashamed to say, that he hath found more ease in comparison in one day in his bowed solitarinesse: then in all the rest of his triumphant life.

Shall we then account those blessed in this their imagined greatnes, who do account them selues accursed, seeking their felicitie in the diminishing of their estate, who also in the vniuersall worlde cannot finde any one conuenient place of rest for their greatnesse, neither any bed wherupon they may take their quiet sleepe?

Happie is he onely who liueth contented in his minde, and farre more accursed then any, is he that cannot be content with nothing. Miserable then was Pirrus King of Albanye, who sought for to conquere the whole worlde, wherby (sayeth he) to obtaine quietnesse, and yet seeketh so farre for that thing whiche is so nere his hand. But far more miserable was Alexander, in y he being borne king of a mighty Realme & almoste conqueror of the whole world, sought for other worldes wherwith to satissie his foolish ambition

The defence of death.

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and yet within three dayes after was contented with six or seven foot of earth.

To be brieve, if they be bozne on the top of the Alpes, they seek to clime into Heauen. If they haue conquered the Kings of the Earth, then haue they some quarels to pleade with God, and seek to diminish his dominions : they neuer haue any end or final terme befoze that God laughing to scozne in their vain drift? (when they think them selues on the hiest staffe of the Ladder) do thunder downe all this their presumption, breaketh in peeces the Scepter in their hands, and many times ouerthroweth them with their owne Crownes.

Finally, in few words to rehearse all the blisse that may be comprehended in whatsoever ambition promisseth to them. They indure much euil to the end to obtain euil. They suppose by climbing higher to get from this euil, when as the hight wherunto so painfully they do aspire, is the very root of the same.

I speake not heere of the miserie of those who all their liues hauing helde out their hat? to catch y liberalties of courtlike Fortune, and yet can get nothing, who sometimes also eue with wun-
der

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derfull hartburning, shall see some one who hauing taken lesse paine shall re-
ceiue the rewardes out of their hands:
who thzough thrusting them selues for-
ward haue lost the same, yea and per-
adventure thzowen into a third mans
hand, who neuer stirred for the same:
out of the hands of those who with ouer
straining of it haue let it escape thzough
their fingers, and so lost it. Those men
are of all men accounted accursed and
are so in deed, in as much as them sel-
ues doe so think. Let it therfore suffice
you, that all the liberalities whiche the
Deuill thzoweth among vs out of his
windowes are but bayts, that all his re-
wards are but snares, and that he see-
keth to inioye vs onely, who doe thrust
our selues forwarde for such things, as
molte accursed is he that hath molte
hap in meeting with the same.

¶ Wel wil some say, the couetous man
hath no commoditie of all his goods, the
ambitious man hath nothing but evils:
either of them to say trueth dooth indeed
frame to them selues an assured hell in
this world. But may there not be some
one who tending to the law or remai-
ning about the Prince, may peacibly

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injoy these goodes without following these ontragious motions, and obtaine some honoꝝ with quietnes and cōtentation of his minde? Surely in the first ages when as they remained among men yet some sinceritie, there might be such: but now that they be framed as in these daies we see the, I cā perceiue no meanes how it should be. In these dayes dele you in any worldly affaires, either you must do wel or euil. If euil, God is your enemy & you haue your conscience a tormentor continually being of you. If wel, then are men your aduersaries, yea and that the mightiest among them, whose enuie and euill wil doth watch you, and whose cruelty and tyranny doth perpetually threaten you. Please the people and you please a beast, in pleasing of whome you shall displease your self. Please your self and you shall displease God. Please god, and you shall incur a thousand worldly dangers & sustain a thousand displeasures: which is the cause, that hearing the speeches of the honestest sort & of those which be best contented in their degrees, be it that their speeches be premeditated, or that through force of the trueth they do escape them, you shall vnderstand this.

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One wisheth he had chaūged his gown
with his farmer, another affirmeth it to
be a goodly matter to haue no such voca-
tion, another complaineth y^e his he d is
troubled with pallaice or courtlike mat-
ters frō which he hopeth wth all speed to
withd^{ra}w him self. To be b^{re}efe, you
shall finde them all w^{er}y of their voca-
tion, nothing inu^{er}ying the calling of o-
thers, notwithstanding y^e if you would
seem to take thē at their words y^e most
parte could be confēt to recant. All men
are w^{er}y of those affaires wherunto his
age is subiect, & yet wisheth to be higher
wherby he might exempt him self, not-
withstanding that otherwise he would
somuch as in him lay auoid all age & to
his power flee frō y^e same. What were
we best therfore to do in this great con-
trariety & confusioⁿ of mindes, should we
the better to obtain perfect quietnes el-
chue the company of men, and hide our
selues in y^e woods among wilde beast?
to auoide these hainous passions, should
we depart from the flocks of reasonable
creatures? or to escape these worldly
evils should we sequester our selues out
of the worlde? indeed if in so doing we
could l^{ie} quietly, it were something.

Co. iiij.

But

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But alas, eche one that would cannot so do, yea and such as do so, do not therein finde the rest which they seek for. Some would gladly do it, but shame of the world restraineth the. Foles they are to be ashamed of him whome in hart they do condemne, and moze folles to take counsaile of the greatest enemye whiche they can or may haue. To others it is alleadged, that they must serue the common welth, and yet they see not that those which giue them such Counsaile, do serue none but them selues, and that the mosse parte seeke not greatly the comon welth, vnlesse they finde some priuate commoditie, wherupon to take holde. Vnto some it is said that by their good example they may amend the rest, and yet do they not consider that a hundred helthful men, shall rather take the plague in an infected Citie, yea euen the Physicians them selues, rather then any one shall obtain helth, that the entrie into such a Citie is properly to tempt God, that against an infected aire there can be no better preseruatiue the to flee from the same. To be brief that so like as y sweet waters falling into the sea do abide the bitter.

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bitternesse of y^e same, euen so little may
one or two Lots do touching the refoz-
mation of a whole Sodomiticall court.
And as for the wiser sorte, who no lesse
carefull for the soule then the body, do
seeke for the same a sound and helthful
aire, far frō the infectiō of euil maners,
and who being led by the hānd of some of
Gods Angels, do in good time after the
example of Lot, withd^raw them selues
into sōe litt^{le} village of Segor far from
all worldly co^rruption, into some cham-
pion contrie, not neer to any pestiferous
town, there at their leasure to extend
to some science and earnest contempla-
tions. To them beeing in no dāgerous
place do I wel agree: but in that them
selues do carry infection with them,
they cannot wel be exempt. They flee
the courte, the court stil followeth them
euery way. They seeke to escape the
the world, and the world pursueth them
euen to death: hardly throughout the
whole world, shall they finde any cor-
ner wherin y^e worlde wil not finde thē,
so earnestly doth it seek their destructi-
on. Again if through the singuler grace
of God, they seeme for a while exempt
out of these dangers, then are they con-
tinually

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continually vexed with pouertie, then is there some domesticall contention, whiche disquieth them, or some kinde of familiar spirite which tempteth them.

To be short, the worlde by some meanes causeth them to feele him. But the worst is that when we be past all these outwarde warres and trauailes, the do we feel in our selues, so much the more vehemently an inward war and debate of the flesh against the spirite, passion against reason, Earth against Heauen, and the worlde fighting in vs for the worlde, whiche findeth it self continually lodged in the bottome of our owne harts, on what side soeuer we seeke to flee from it.

I wil say also thus much more, that there be some, who making profession of eschuing worldly vanities, do in the same seeke the commendation of the worlde. Some do feeme to flee from it, and yet according to the Proverbe, do go backward to meete it. Yea there are some whiche do refuse honours, because they would be desired to take the same: and others that do hide them selues, onely to cause men to seek to them. Thus doth the worlde many times in
disguised

The defence of death.

disguised attire dwell in those whiche seeme to flee from the world.

This then is an abuse, for if we folow the company of men, among the is his court. If we seek y^e wildernes, there hath he his cates & dennes, for in y^e desert it self did he tempt our lord Jesus Chyzt. If we retire into our selues, ther do we finde him as filthy as any where els. We cannot in our selues slay y^e world, without our owne deaths. We are in the world & the world in vs, to seperate vs therfore from y^e world, we must sepe rate our selues & this seperatio is called death. We are I ween come forth of the pestifero⁹ citie, but we cōsider not y^e we haue gathered the aire into our wicked cōplexions, y^e we cary away the plague with vs, y^e our selues are parcell of the same, wherupon throught rocks, desert, and mountains, it wil stil followe and accompany vs; hauing fled the infection of others, we haue y^e infection in our selues. We haue gone from among men, but we haue not put man from among vs: this tepestious sea to, meted vs, we were sick at our harts, & were desirous to vomit, and therfore to discharge our stomacks, we haue gone from Ship to Ship, from a greate one to a little one.

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We promise our selues quietnes, but in vain, for stil y same winde bloweth, y same waues rise, & the same humors do moue. Vnto all mē is there no other haueu or porte of rest saue only death. We lay sick in a Chamber on the stræt side, or opening into y market place, we remoued into a backer chamber, where was no such noise: but not withstanding the noise was lesse. yet was the Ague no whit diminished, neither therby lost any parte of his wanted heat. Let vs chaunge bed, chamber, house, yea and Contrie so often as we list, yet shall we stil finde the same vnquietnes because our selues are there, and that we seeke not so much to become other men, as to remoue into other places. We seeke solitarines, to th'end to annoy solitarines. We do say we flee and withdraue our selues from among the wicked: but we take with vs our couetousnes, our ambition, our rovelous living, & all other our wicked affection, which procure to vs innumerable remozles of consciēce, and a thousand times a day do put vs in minde of the rotes and onions of Egypt. They do still go ouer the ferry with vs and therfore on eche side of the water

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water, are we at a perpetuall combat. But if we could discharge this train, whiche eateth vs and gnaweth our spirits, vndoubtedly we should haue rest, not in solitarines only, but euen in the midst of y^e p^{er}ce of men. Briefly the life of man vpon Earth is a perpetuall warfare.

Being deliuered from outward enterprizes, we are to take heed of inward conspiracies. The Grecians are gone aside, we haue a Sinon in vs whiche wil y^eeld the place to them. We must continually wake and haue alwaies an eye to the watch, holding our weapons in our hands, vnlesse we be minded at all times to be surprisid and y^eelded at the pleasure of our enemyes. And I pray you whiche way may we in the end escape their dāger: not through the woods, the rivers, or the mountaines, not by p^{er}asing among company, neither by running into an hole. There is but one onely way, and that is death, which finally deuiding our spirit from our flesh, the cleane and pure part of our soule from the vnclene, which in vs is still bent against vs for the behoofe of the worlde, appeaseth through this separation

The defence of death.

ration, that which beeing conioyned in one self person, cannot without the better choking vp of y^e spirit, remain without a perpetuall quarrel and debate.

As for the contentation which might be in the solitarie exercises of the wise, as the reading of holy scriptures & prophane books of all sciences & discipline. I doe wel graunt that this is a far other matter then these wilde huntings which maketh wilde moste parte of men vexed wth these or such like diseases of their mindes, & yet must all neede passe vnder the arrest of the wisest of all, wise Salomon, who allegeth y^e all this comforted with the nature of man, is no other then vanitie and trauail of minde. Some doe call their liues learn to speak of amendment, and yet doe neuer think of amending their liues. Others doe Logically dispute of reason & of art, and yet many times doe lose their natural reason themselves. Others doe learn by Arithmetick to deuide even the least fractions, & yet cannot part one shilling with their needy brother. Others by Geometrie can measure y^e feild, y^e townes, & the contry: and yet vnskillful in measuring themselves. The Position can agree the voice,
scund

The defence of death.

found? and tunes together: and yet hath nothing in his hart whiche disagreeth not, or any passion in his minde that is in his right tune. The Astronomer can look vp; and yet fall in the pit at hand, he can foretel the things to come: & yet lose that which is present, he can often haue his eye in Heauen: when his hart is buried ver y lowe in earth. The Philosopher can dispute of y nature of all things: & yet knoweth not him self. The Phisitian can heale others: & yet be blinde in his owne disease, and can feel the least alteratiō of his pulses: but not consider the hot burning Agues of his soule. The Historiographer knoweth the warres of Thebes or Troy: and yet is ignoraunt of things down within him self. The Lawyer who maketh lawes to all the world: cānot prescribe any law to him self. To be brief, y Diuine can very wel dispute of faith: but wil hear no talke of Charitie, he can speake of G O D: but make no account of helping of men. These sciences do continually torment the minde, but not content the same. The more that man knoweth, the more he desireth to knowe.

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All this knowledge appeareth not the disagreement that man feeleth in himself, they heale not the diseases of the minde, they make a man learned, but not good, and cunning, but not wise, and this I say more, that the more a man knoweth, the more he graunteth himself to be ignorant of, the fuller that his minde is, & emptier doth he finde & same because that how much so ever of any science a man can know in this world, it is neuerthelesse the less parte of that which he is ignorant of: and therfore his whole skill consisteth in knowing his ignorance, and all his perfection in marking his imperfections, and he that most knoweth and marketh, is in trueth accounted most skillful and perfect among men.

To be short, we must with Salomon return to this point that the beginning and ending of wisdom is the fear of God, which wisdom is neuerthelesse in the world cryed downe as meer folly, and pursued as a capital enemy, and as he which feareth God, need not to feare any evil, because all his evils are converted into goodnes, even so he must not look for any goodnes in this world

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World hauing the deuill his formall enemye, whome the scripture termeth the Prince of this world.

Well, in what exercise so euer we passe away our time, see, age hath overtaken vs before we were aware, who, whether we hide vs among the pzease of mē, or that we do flee in any solitary place, wil neuerthelesse be sure to finde vs out. All men do make account there withall to rest from all their labours, to take no farther thought saue onely to keep them selues quiet and in helth, and yet beholde contrarywise, this age is no other but a taste of all evils aforesaid, and for the moste parte the cheefest flourishing time of all vice, wherewith they haue been occupped and detained all the course of their life: you haue ther in the vnprofitablenes and weakenes of childehood, yea and that is worst, the same often ioyned with a superiour authoritie. You are rewarded for the excesses and ryots of your youth, with the gout, palse, stone, & such other like kind of diseases, which take away your members, one after another with extreme paine. You are recompenced for the watching, thoughts and inwarde tra-

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ration, that which being conioyned in one self person, cannot without the better choking vp of y^e spirit, remain without a perpetuall quarrel and debate.

As for the contentation which might be in the solitarie exercises of the wise, as the reading of holy scriptures & prophane books of all sciences & discipline. I doe wel graunt that this is a far other matter theⁿ these wilde huntings which maketh wilde moste parte of men vexed wth these or such like diseases of their mindes, & yet must all need^s passe vnder the arrest of the wisest of all, wise Salomon, who allegeth y^e all this comforted with the nature of man, is no other theⁿ vanitie and trauail of minde. Some doe Qall their liues learn to speak of amendment, and yet doe neuer think of amending their liues. Others doe Logically dispute of reason & of art, and yet many times doe lose their natural reason themselves. Others do learn by Arithmetick to deuide even the least fractions, & yet cannot part one shilling with their needy brother. Others by Geometrie can measure y^e feld^s, y^e townes, & the contry: and yet unskilful in measuring themselves. The Musition can agree the voice,
scandg

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sounde and tunes together: and yet hath nothing in his hart whiche disagreeeth not, or any passion in his minde that is in his right tune. The Astronomer can look vp: and yet fall in the pit at hand, he can foretel the things to come: & yet lose that which is present, he can often haue his eye in Heauen: when his hart is buried ver y lowe in earth. The Philosopher can dispute of y nature of all things: & yet knoweth not him self. The Physitian can heale others: & yet be blinde in his owne disease, and can feel the least alteration of his pulses: but not consider the hot burning Agues of his soule. The Historiographer knoweth the warres of Thebes or Troy: and yet is ignorant of things down within him self. The Lawyer who maketh lawes to all the world: cannot prescribe any law to him self. To be brief, y Diuine can very wel dispute of faith: but wil hear no talke of Charitie, he can speake of G O D: but make no account of helping of men. These sciences do continually torment the minde, but not content the same. The more that man knoweth, the more he desireth to knowe.

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All this knowledge appeareth not the disagreement that man feeleth in himself, they heale not the diseases of the minde, they make a man learned, but not good, and cunning, but not wise, and this I say more, that the more a man knoweth, the more he graunteth himself to be ignorant of, the fuller that his minde is, & emptier doth he finde & same because that how much so euer of any science a man can know in this world, it is neuerthelesse the less parte of that which he is ignorant of: and therefore his whole skill consisteth in knowing his ignorance, and all his perfection in marking his imperfections, and he that most knoweth and marketh, is in trueth accounted most skilful and perfect among men.

To be short, we must with Salomon return to this point that the beginning and ending of wisdom is the fear of God, which wisdom is neuerthelesse in the world cryed downe as meer folly, and pursued as a capital enemy, and as he which feareth God, need not to feare any evil, because all his evils are converted into goodnes, euen so he must not look for any goodnes in this world

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World hauing the deuill his formall enemy, whome the scripture termeth the Prince of this world.

Well, in what exercise so euer we passe away our time, see, age hath overtaken vs before we were aware, who, whether we hide vs among the pleasure of mē, or that we do flee in any solitary place, wil neuertheless be sure to finde vs out. All men do make account therewithall to rest from all their labours, to take no farther thought saue onely to keep them selues quiet and in helth, and yet beholde contrarywise, this age is no other but a taste of all evils aforesaid, and for the moste parte the cheefest flourishing time of all vice, wherewith they haue been occupped and detained all the course of their life: you haue therin the vnprofitablenes and weakenes of childehood, yea and that is worst, the same often ioyned with a superiour authoritie. You are rewarded for the excesses and ryots of your youth, with the gout, pallie, stone, & such other like kind of diseases, which take away your members, one after another with extreme paine. You are recompenced for the watching, thoughts and inwarde tra-
D. uails

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nails of your mans age, with the losse of the sight, the hearing, and of all the other senses one after another, excepte only of the feeling of your pain.

There is no parte of man whiche death taketh not as a pledge, thereby to assure him self of vs as of an euil payer, which infinitely feareth his tearme.

There will bee by and by nothing remaining in manner a liue, and yet do our vices liue in vs, and do not onely liue, but also euen in spite of nature do dayly, flourish a fresh againe, The Couetouse man hauing in manner one foot in the ground, is neuertheless still hoarding vp of treasure as if one day he were assured to finde the same againe. The Ambitious man by his last wil ordaineth vnprofitable pomps for his funerals, & so procureth his vice to liue & triumph ene after his death. The Ryotous man being unable to dance with his feet, daunceth with his shoulders. All vices haue left him, but he cannot leue the. The childe witheth his youthful age, & the man is grieued at the same. In his youthful age he lyued in hope of the age to come, & the man feeleth the present euil: sorroweth at his false passed pleasures, and now findeth

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findeth nothing in time to come to with
foz. More foolish is he then the Childe,
foz that he bewaileth the time which
cannot come againe, & more miserable
thē the youthful man, in y^e that after his
miserable life which cannot be accompli-
shed w^out as miserable a death: he seeth
nothing but m^uer despair on all sides.

And as foz him who euē in his youth
took vpon him the battaile against the
flesh and the worlde, who so painfully
hath indured to dye to y^e world, & hath
forsaken the same before his time: who
also besides all these ordinary euils find-
eth him self tormented w^{ith} this great and
incurable disease of age, and yet often-
times notwithstanding his weakenes
findeth his flesh stronger thē his spirit:
what goodnes, I pray you, cā he haue
cōceiue, except only in that he seeth his
death at hand, that he perceiuethe his
combats ended, & that he knoweth him-
self redy through death to depart out of
this troublesome prison wherein he hath
beene racked & tormented all the dayes
of his life? I wil not here speake of
infinite euils which doe bere men in
all ages, as losse of friends and Pa-
rents, banishments, exile, discourtesies,
D. y. with

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With other such like, common and ordinary in the world.

One man lamenteth the losse of his Children, another is sorry that ever he had any. One mourneth for his wife, who is deade; another wisheth his would not live so long. One complaineth that he is too deep in y^e Court, another that he is not deepe enough. The world hath so many evils heaped vp in it, that to write of them all would require another worlde as big as it is. Yea in case the happiest man that we can finde, would but way his blessings with his mishaps, he would account himselfe moste accursed: and some there be who think him happy, and yet if they had but three daies set in his place, they would resigne the same to the first comer: yea and which is more, if y^e same man should but consider, first of all the goods and commodities that ever he received: and then. of the evil whiche he hath indured for the obtaining of the same, and having them, of the pain that he hath taken to saue and keep them (I speake only of such commodities as may be kept, & not of those y^e wither away in a moment) he would surely with him
self

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self giue this verdit of him selfe, that euen the keeping of the cheefest felicities in this world, is but labour, travail and infelicitie. Let vs therefore conclude that infancie is but a foolish simplicitie: youth a vain heat: mans age a painful carefulnes: and age a troublesome languishing, that our eyes are nothing but teares: our pleasures, verations of minde: our goods, racks and torments: our honors, waightie vanities: and our rest, a disquietnes. Also that to passe from age to age, is but to departe from one euil to an other: from a small one to a greate, and that it is alwaies one billowe or waue driving of an other, until we come to the Hauen of death. Let vs I say conclude, that this life is no other then a desire of the life to come, a sorrowing for the life past, a disdaine of that which we haue tasted, and a desire of that that hether to we haue not felt, a vain remembrance of the estate passed and an vncertain waiting for y^e which is to come. To be brief, that in all the life is nothing certain neither assured, but only the certaintie and assurance of death.

¶ Well, beholde now death cometh to

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vs: ſee, that which ſo long we haue feared doth now draw neere vnto vs. We muſt now therfore conſider whether ſhe be ſuch a thing as men make vs to beleeue, and whether we ought ſo to flee from her as ordinarily we doe.

We are aſcared as little Children of a Maſke, or of the ſpells of Hecate. We doe abhorre her, but that is only becauſe we take her to be other then indeed ſhe is, namely ſorrowfull, withered & ugly, even ſuche a one as it pleaſeth the Painters to preſent vnto vs vpon the walles. We flee before her, and that is becauſe we being occupied with ſuch vaine imaginations, haue no leiſure to looke vpon her. Let vs therefore ſtay and become conſtant. Let vs euen look vpon her face, and we ſhall finde her farre other then ſhe is painted out vnto vs, and in a far other countenance then our miſerable life. Death endeth this life. This life is but miſerie and a perpetuall tempeſt. Death therfore is the iſſue of our miſeries, and the in-cloſer of the Hauen wherin we ſhall be ſafe from all windes. Shall we therfore feare leſt taking vs out of miſerie ſhe ſhould hale vs into the hauen?

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You wil say that in death is paine, & be it so, so is there also in the healing of wounds, for such is the nature of humane things, that one euil cannot be healed but by an other. To cure a bruising there must be incision.

You wil tel me that in this passage there is some difficultie, so is there no Port or Hauē but that the entrie is narrowe and troublesome. No goods are bought in this worlde with other money then pain and trauaile. The entrie is indeede troublesome, if our selues do so make it, if we draw towarde it with a tormented minde, with a troubled vnderstanding, or with a swerving and vnconstant thought. But let vs bring tranquillitie of minde, constancie, and firme determination, and we shall finde no danger, neither any kinde of difficultie. Again what grieueth death cause vs to suffer? What can she do with whatsoeuer we do indure? We accuse her of all y^e euil y^e we feel in the ending of our liues, and do not consider how many greater & more dangerous wounds and diseases we haue indured without death. How many more vehement griefes wee haue suffered

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in this life, during y^e extremities wher^e of we haue called her to our aide and help. Of all sorowes which our life do procure vnto vs towarde our last ends, we do exclaime and finde faulte with death, not considering that life being begun and continued in all kinde of sorowe, cannot also without sorowe be ended. We do not (I say) way with our selues, y^e it is the rest of our life, and not death that tormenteth vs, the end of our Nauigatiō that paineth vs, and not the Hauen where into we should enter, whiche also is no other then a Bulwark against all windes and tempests.

We do complain of death when indeed we should bewail our liues, as one who hauing been long sick, and now returning towarde helth, would accuse his helth for his last grieues, and not the reliques of his sicknes. I pray you what other is death, then to be no longer liuing in this world? Felt we any grief before we came into it? Not to be in the world at all, is it purely and simply any pain? Do we at any time more resemble death, then in our sleepe, and be we at any time in more quietnes then also

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also at the time of the same? If then there be no grief, wherefore should we accuse her of all those griefs whiche our life at the departure thereof doth minister vnto vs, vnlesse we wil also blame the time wherein we were not in those sorowes which at our birth we began to indure? If the coming into the world were in teares, why should we meruaile that the issue out of the same be so also? The beginning of our being, being the beginning of our sorowes, is it to bee meruailed that the end is alike? If our not being in the former worldes hath bene exempt of sorowe, and now contrariwise our being in this world be full of sorowe, whome shal we in reaso accuse of these our last sorowes whether our not being before time, or the rest of our present being?

We thinck not that we dye before we yeelde the last gaspe, and yet if we looke wel we doe dayly in euery houre and moment dye. We feare death as a thing vnaaccustomed, and yet haue nothing more common in vs, for our life is but a continuall death: euen so long as we liue, so long doe we die: as we doe growe, so doth our life diminish.

We
let



We dye
dayly

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Let not one step so soon into life, but as soon we set an other into death. Who so hath liued a third parte of his yeres, hath also passed a third part of his death, and who the tene halfe, is already halfe dead. So much of our life as is passed, is dead: that whiche is present both liue and dye together, and that whiche is to come shall likewise dye. That that is past is no more: that that is to come is not yet, and that that is present bothe is and is not. To be brieue, all this life is but death. It is as a candle lighted in our bodies. In some y^e winde wasteth it, in other some it putteth it out before it be half spent, and in other some it suffereth it to continue to the end: but be it as it wil, according as it lighteth, so both it burn, his light is a burning, his flame a vanishing smoke, and his last fire is the vttermoste end of his cotton and the last drop of his moisture. Euen so is the life of man.

The life and death of man is all but one thing. If we call y^e last b^reth death, the like name must we giue to all the rest afore passed, for they all do proceed out of one place and are all of a like fashion. One only difference is there between

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this life, and that whiche we call death, which is that during the one, we haue alwaies to die, & after th'other there remaineth nothing but euerlasting life.

To be brief, what soeuer he be whiche thinketh death to be simply y^e end of mā, yet ought he not to fear y^e same: for who so is desirous of lōg life, death also aske a continuing death, & who so feareth present death, feareth (to speak vpzightly) to haue no longer respite to die. But vnto vs y^e are brought vp in another manner of schoole, death also seemeth another thing. We need not as the heathē, haue any comforte against death, but death should vnto vs be a comfort against all kinde of affliction. We must not only withstēd it riue, not to fear it, but rather inure our selues to hope after it. It is not to vs an issue vnto sorowe and euil, but a path to all goodnes. To vs it is no end of life, but an end of death and a beginning of euerlasting life. Better saith Salomō is y^e day of death, thē the houre of birth, & wher? because it is not to vs a last day, but y^e birth of an euerlasting day. We shall during this brightness no longer bewail y^e time past, but shall stil liue in hope for y^e time to come.

For

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For all shall to vs be time present, and this time present shall neuer abandon vs. We shall no longer consume in vaine and sorrowful pleasures, but shall be replenished with a true and firme ioy. We shall no longer labour to heape vp the exhalations of the earth, for heauen shall be ours. This masse of Earth which accustomedly drew vs towards the earth, shall be in the earth. We shall no longer strive to mount from step to step, and from honoz to honoz: for we shall be exalted into Heauen above all worldly honozs & from above shall we laugh them to scorn that doe wonder at vs, whiche doe strive for the value of a point, and like Children fight together for lesse value then an Aple. More combates shall we not sustaine within our selues, for our flesh shall be dead, but our spirite in full life: our passion buried, and our reason set at libertie. Our soules being deliuered out of this filthy and stinking prison, wherin it hath so long lurked and crouched, shall take aire, and acknowledging his ancient dwelling place, shall call again to minde his former brightnes and dignitie. This flesh my friend which thou seelest, and this body

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body, whiche thou touchest is not the soule: for the soule is borne in heauen, and Heauen is his Countre and aire. In that he is inclosed in y^e body, it is as it were by exile and banishment. The soule properly is y^e life and spirite. The soule is rather a heauenly and celestiall qualitie, exempt from all grosse and materiall substance, and this body such as it is, is no other then a bark or sheluer the spirit, and therfore must of necessity flee a sunder when we come to our departure, if we wil perfectly liue or clearly behold the day. We haue as we thinck some life, and some feeling: but we are altogether impotent, we cannot stretch out our winges, neither can we take our flight into Heauen, vntil this earthly masse of flesh be taken from of vs. We doe see, but through deceitful spectacles. We haue eyes, but couered with a filme. We think to looke, but it is in a dreame, wherby we see nothing but lyes. What soeuer wee haue or knowe, is but abuse and vanitie: death onely can restore to vs bothe life and sight, and yet are we so beastly as to think that she taketh them from vs.

We are (say we) Christians: we doe
believe

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believe after this life, life everlasting. We acknowledge that death is but a separation of the bodye and the soule, that the soule shall returne to his blessed rest, so to reioyce in God, who only is all goodnesse, and that in the last day shee shall againe put on her body, which then shall be no more subiect to corruption. We doe fill all our Bookes with this goodly discourse, and yet coming to the point, the onely name of death, as the moste horrible thing in the worlde, maketh vs to quake and tremble. If we believe that, y we haue said, what doe we then feare? to be happye? to be at quiet? to liue in greater contentatiō in one moment then euer we could doe in all our mortall life how long so euer it hath bene? Either we must confesse, wil we, nil we, that we believe but to halues, that we haue nothing in vs but words, and that all our discourses (euen as of these valiant fable knights) are but vaunts and vanities: and therfore see what we say.

We knowe, that departing out of this life we shall passe to a better, and therof we doute not at all: but we fear the great passage that is betwē them both, which we must overcome. O saint

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hated me. They wil slay them selues
for the getting of their miserable life.
They wil suffer a thousand griefs and
wounds at the request of other men:
they wil passe a thousand dangers of death
without stumbling, for the getting of
transitorie goods whiche peradventure
wil cause them to perish with the, and
yet hauing but one step or passage to
go ouer for y obtaining of their ease, not
for a day but for euer, not any kinde of
ease, but such an ease as man is not a-
ble to comprehend: so yet quake therat,
their hart faileth them at their needs,
they be afraid and yet is the chief cause
of this their fear, no other then the fear
it self. Let them not alledge that they
woulde learne to indure the sorrowe, for that
were but vaine and a simple couer for
their sclender faith. They had rather lan-
guish perpetually in y pain of y Goute,
the Sciatica, y Stone or such like, the at
once to die of a sweet death, which com-
prehendeth the least sorrowe in y worlde:
they had rather to die neuer after me-
ber, & so as ye would say, to ouer liue
their senses, mouings & actiōs, the alto-
gether to die to y end to liue eternally.
Let the not alledge neither y they woulde
in this worlde learne to liue, for euer y

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man of him self is sufficiently taught that alredy: no man is ignozant in that occupation. But we must learne in this woꝛld to dye, and foꝛ the obtaining of one good death, we must in our selues dye dayly, preparing vs as if the end of euery day, were also the end of our life: wheras contrariwise nothing dooth moꝛe offend our eares then to heare of death.

Oh sencelesse men, we doe habandon our liues to th'ordinary hazards of war foꝛ twentie shillings matter. In hope of some smal botie, we be the first at the assaulte, running into places frō whēce there is no hope of return, and that many times with the danger bothe of our bodyes and soules. And yet foꝛ the exempting of vs out of all dangers, foꝛ the conquest of incōparable treasures, and foꝛ the entrie into euerlasting life, we doe refrain from setting foꝛward of one step wherin is no difficultie oꝛ danger at all, but only fear to withholde vs. *Yea* we doe so stick there, that were it not that whether we will oꝛ no, we must passe the said step, & God euen against our willes wil doe vs good, hardely throughout all the whole woꝛlde, we should

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Should finde any one, how miserable or
wretched soever he were that willingly
would passe that way. Others will
say, had I lived five or six score yeeres, I
could euen be cōtent, I care for no lon-
ger life: but me thinks to die so young,
it were against reason. I would knowe
the world befoze I go out of it. Ah poor
ignoꝛant man y^e thou art, in this world
there is nōe either young or olde. Olde
age compared with that is past, & with
that that is to come, is but one only pe-
riod: Having lived to the age that now
thou desiredst, all thy time passed will
be as nothing, thou wilt stil gape after
time to come. Of the time past thou
shalt haue only a grēf, thou shalt wait
for time to come, & of time present thou
shalt reap no contentation. Thou wilt
be as ready to demaunde respite as be-
foze. Thou fliest from thy creditoꝛ mo-
neth after moneth, tearm after tearm,
as ready to pay him at y^e last as at the
first, and yet seeing you must needs pay
him, as good at the first as at the last.
Thou hast tasted all y^e pleasures which
the world accounteth of; none of them
are dainty to thee, drink thou neuer so
often, thou art neuer the fuller, for this
body

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body which thou carriest is as the bot-
tomlesse pail of y^e Danaides which can
never be filled. It wil be soner woꝛne
out, the thou wery of vsing (oꝛ to speak
moze truly of abusing) the same.

Thou requirest long life, but only to
lose it, to waste it out in trifling plea-
sures, and to spend it in vaine matters.
Thou art Couetous in desiring, and
prodigall in spending. Tel not me that
thou complaineest of the Court, oꝛ of the
Pallace, either that thou wouldest yet
do some moze seruice to thy common
welth oꝛ Contrie, oꝛ even to God him-
self. Foꝛ he that hath set thee on woꝛk,
knoweth the time and houre that thou
shalt continue: he can guide thy woꝛk
manship: if he should leaue thee there a-
ny lōger, it may be thou wouldest mar
all.

B If he be content liberally to paye
thee foꝛ thy woꝛk, and to giue thee as
much wages foꝛ thy half dayes woꝛk
as if thou haddest wrought al day long:
foꝛ labouring til noone, as if thou had-
dest boꝛne the heate of the whole day,
hast not thou so muche the moze cause
to thank and praise him?

But entring into thine owne conf-
science

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cience. Thou bewailest not the cause of the **W**idowe or of the **O**rphane, whomey^e hast left at the point of iudgement, neither the end of y^e sonne, the father, or the frend whiche thou protestest to restore: The imballage of the common welth whiche thou wert ready to take vppon thee, either els the seruice that thou desirest to doe to **G**od, who knoweth much better what seruice to reap of thee, then thou dost thy self.

Thou bewailest thy houses and thy **G**ardens. Thou monest thy purposes and vnperfect deuises. Thou lamentest thy life, in thine eye vnperfect, which neither dayes, yeres, ne worlds were able to finish, and yet thy self in the least moment mayst ende, if thou wilt but once earnestly thinck that it skilleth not how they be ended, so they be wel ended. And well to finish this life is no other thing then willinglye to end it, following of our owne accordes, the will and Conduct of **G**od, and not to permit our selues to be haied after the necessitie of our destinie. For to end it willingly, is to hope for and not to feare death.

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To hope for it, is assuredly to waite for a better life after this, and to wait for a better life is to feare God, whom who so feareth, need not certainly to feare any thing in this world, but to hope for all things in the other. Death can not be other then gentle and acceptable to all that in those points are thoroughly resolved, because they knowe assuredly, that therby they shall enter in to an habitation of all goodnes. The sorowe that might be therein, shall bee mixed with gentlenes. The patient abiding shall be d;unck with hope. The sting of death it self shall be killed, for all this sting is nothing but feare: & thus much I wil say more, that not only all the euil which we take to be in death, shall be as nothing vnto them, but also they shall laugh at the mishappes that others do feare in this life, and shall euen mock all their doubtles. For I pray you what can he feare which hopeth to die? Do his enemies thinck to d;rive him out of his cuntry: he knoweth y he hath a countrie in another place, from the which they cannot d;rive him, and that all these Countreyes are but so manye ny Innes, from whence they must departe

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part whensoever it pleaseth their host,
shall he bee cast into prison, a straiter
prison or more filthy, darke, full of racks
and torments, can they not commit
him into, the his owne body. Will they
put him to death and so take him out
of this world: What is it that so long he
hath hoped for, and wherunto with all
his hart he hath aspired, be it with fire,
sword, famine, sickness or otherwise: w
in three yeeres, three daies, or three hou
res, it is all one to him whe or by which
gate hee departeth out of this misera
ble life, for his work is all don, all his
provision is redy, and by the same gate
that he goeth out at, shall he enter into
a far more blessed and immortall life.
They cannot threaten him of worse
then death, and that is it that he assu
reth him self of. The worst they can
do to him is to take away his life, and
that is the best thing that he can hope
for. The threatnings of tirants are pro
mises to him, and his cheefest enemies
weapons are drawn to his behoof, for
he knoweth that who so threatneth him
with death, promiseth him life, and the
more mortall wounds that they can
give him, do make him immortall.

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Who that feareth God feareth not death,
and he y^e feareth not death careth not
foz the greatest iniuries of this life.

Why, wil you say, the by this account
death is to be wished foz, & therfore foz
the auoyding of so many mischaunces, and
the obtaining of such infinit comodities
we should me thinketh abridge our ly-
ues. Surely I doubt not y^e notwithstanding
allt his profit, any one wil hasten
any step forward, yea although y^e spirit
should aspire therunto, yet the body that
it hath to draw, wil sufficiently restrain
it. Now be it I mene not so to conclude,
We ought indeed to endeavour to slay our
flesh in our selues, but to exempt our
selues out of the worlde, that is not per-
mitted vnto vs. A Christian ought wil-
lingly to departe this life: but he may
not cowardly run away. God hath or-
dained a Christian to fight, and ther-
fore he cannot without blame and re-
proche leaue his ranck. But if it please
this great Capitaine to call him home,
then must he willingly retire and free-
ly obey. For the Christian is not for
him self but for God, of whome he hol-
deth his life to inioy the same so long
as it shall please him, and to whome he
must

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must yelde the frutes of the same. His life is at the disposition of the owner, who at his pleasure may take it from him, but he may not when he wil giue ouer the same.

Dyest thou young? thank God who as a good Sailer with a frethe winde hath soone conducted thee to the Hauen. Dyest y olde? praise him likewise, for that hauing a small winde thou haste peradventure bene lesse molested with waues, neither think to haste or slack thy pace at thine owne wil, for y who is not at thy beck, and so in striding against the streame, thou shalt peradventure incur shipwack. God calleth one from woꝝk in the morning, another at none, and another at night. God exerciseth one vntill he sweate, another parcheth he in the Sun, & another doth he euen bake and wither vp altogether, and yet leaueth he none of all his a-brode, but giueth them all rest, paying them their wages in time conuenient. Who that leaueth his woꝝk befoze he be called loseth the same, & he y is infortunate befoze the time forgoeth his wages. We must all depend vpon his pleasure, who in the middest of all our labours graunteth vs rest.

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To be brieue, the trauayles of this life must not cause vs to hate the same, for that were but cowardise and want of hart. Neither must the pleasures of the same procure vs to loue it, for that were but folly & vanitie: but we must vse it to the seruice of God, who after the same shall giue vs assured rest, and shall leade vs into euerlasting pleasures whiche perish not. We must not also flee from death, for it were very childish to fear it and in fleeing away to meet with the same. Again we must not seeke it, for that were but rashnes, neither doth every man die that wil. There is as much desperatenes in the one as cowardlines in the other, and in neither of bothe is there any kinde of magnanimitie. Let it therfore suffice vs to stay for it, and that stedfastly and continually to y^e end it neuer finde vs vnprovided. For as there is nothing more certain then death, so also is there nothing more vncertain then y^e sorowe of the same, which is known to none but to one God, the onely Autho^r of life, in whome we should all laboure to liue and dye.

¶ Die to liue and liue to dye.

Certain collections gathered
out of the works of the lerned
Philosopher Seneca, concerning
the same argument.

¶ Out of his Epistles.

¶ Epistle. 24.



Consider all to minde I pray
thee, that which thou hast
often heard and said, and
proue in effect whether
thou hast hard or said it in
earnest or no. For to vs it were to great
a shame to be cast in the teeth (as many
times we are) that we doe deale onely
with the words, but not with the works
of Philosophie. I remember that ere
now I haue heard thee intreate vpon
this common place. That vve fall not
suddainly into death, but by little and
little doo vualke toward the same.
We dye indeede dayly, for euery day
some parte of our life wasteth away.
What parte of our life soeuer is past or
to come, death taketh holde of the same,
and stil as we doe growe, our life fadeth
away. We lose first our infancie, then
our Childehod, and then our youth. All
our time past euen vntill yesterday is
perished

We dye
dayly

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perished: and this very day which now is in hand, doe we deuide with death: and yet must wee provide our selues bothe for the one and the other. We must not to much loue our liues, neither vnreasonably hate the same. We must finish them when reason warneth vs, and yet not rashly departe with the same, but euen let them freely run out their course.

The wise and valiaunt man muste not flee from this life, but soberly departe with all, and aboue all thinges eschew this vicious passion which hath ouer come many: namely ouer greate desire of death.

¶ Epistle. 26.

*V*erely I doe speake to my self and doe maintaine and still examine my self, as if the pzoofe were at hande, and the day that shall pronounce sentence ouer all my yeeres, all redy comen. What soeuer hether to we haue don or said is nothing, it is but vaine and light gages of our courage, wrapped vp in much painting and deceite. Onely death shall perswade me that I haue profited in Philosophie: I doe therfore

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soze without feare make my self redy a
gainst y^e day wherein vndoubtedly I may
iudge whether I haue asoze tie fained,
oz whether such iniurio^s word^s & taunts
as I haue spokē against Fortune, haue
procceded of stoute courage oz not. Next
to the reputation that men haue of vs
she is vil doubtful & hāgeth down on eue-
ry side : therfoze setting back our study,
let vs examine our liues, soz death shall
pronounce sentence vpon vs, I meane
that the disputations, the learned say-
ings, the sentences collected out of the
precepts of y^e wise, & the eloquent spēch
do not set forth y^e true force of y^e minde:
soz the most colwards are greatest brag-
gers, when thou fightest against death
it will appēer how much thou hast profi-
ted. I accout wel of the humain estate,
& fear not this iudgement which saith.
Thou art young, what matter is that?
yērs are not heer accouted of. No man
knoweth where death waiteth forthē,
watch y^e therfoze for it in al places. Con-
sider saith a certain philosopher, which
is moſte cōmodious for vs, either that
death should come and take holde of vs,
oz that we should go and embrace it.
Herein consisteth knowledge.

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It is an excellent matter to learne to dye, but peradventure wilt thou say superfluous, because we can but once vse the same. Say this is y^e cause why we should rather y^e more diligently learne and studie for the same : for we must continuall studie for it , because vntill the very instant we cannot try whether we be perfect or no. He that willetb thee to think vpon death, willetb thee to remember libertie, & he that hath learned to die hath forgotten to serue. For death is aboue all power, or at the least out of the iurisdiction of all things . What careth he for Wylsons, keepers or bolts. He hath a doore alwaies open. One on ly chaine can binde vs which is y^e loue of this life, the whiche also indeede we should not quite cast away, but by litle and litle lessen the same to the end, in case death should come, nothing might let or stop vs from him.

¶ Epistle. 27.

Aboue all things we must indeede to slaye our vices before our selues, yea we must leaue all these vaine pleasures which notwithstanding they do not gretly annoy vs, yet do soon wither
ther

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ther and bade away. Vertue onely is an assured, firme, and perpetuall pleasure, which surmounteth what soeuer standeth before it, euen as doth the brightnes of the Sun all cloudes.

Epistle. 30.

TO departe out of this worlde with a good wil, when soeuer this inuitable hower shall come vpon vs (freend Lucilius) is a great matter, & a thing which long time we ought to study for. For he that hath not a desire to die, desireth not also to liue, and our life hath been graunted vs, with this condition and clause y^e we should dye. We must hasten toward death without feare, because we are not better assured of any thing then of that, and ordinarily we hope for things certaine, but doe feare such as be doubtful. Death vnto all men alike is equal and ineuitable: whother fore can complaine of his estate, seeing all men are partakers in the same? for the first parte of equitie, is equalitie. And if thou seekest not to feare death, thou think continually thereupon.

Epistle. 32.

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○ What a goodly matter it is to provide for the end and accomplishment of our life, before death cometh vpon vs? Oh when shalt thou see the time wherein thou shalt knowe that thou hast not to doe with time, and so be quiet and at rest, not carefull for to morowe, but of thy self fully satisfied?

¶ Epistle. 36.

I If a Childe borne in Parthia is by and by taught how to bend his bowe. In Germanie to cast a Dart, or in the time of our forefathers to manage an Horse and come vpon his enemy. All these things doe the discipline of native soile inioyne and commaund eche one: But what of that? We must thereby consider y^e against all kindes of Dart? & enemies, there is nothing more conuenient then not to make any account of death, wherein eche man doubteth to finde some terrible matter which offendeth the mindes and quailleth the courages of those who naturally are indued with a self loue. For otherwise we need not to prepare and seeke to free our selues from the thing wherunto we should willingly of our owne mindes hasten

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hasten, as vnto that that is our owne
conseruation. Certainly no man lear-
neth how in time of need to lye vpon a
bed of Roses, but rather how he may
strengthen him self against torments,
lest if the case so requireth he should be
ter anything contrary to his faith or
promise. Now in time of necessitie and
being wounded, he might overpasse a
whole night without sleep, and how lea-
ning vpon a pikes end he may abstain
from drunkennesse, lest the same prick
him. Death comprehendeth no kinde
of discommoditie, for otherwise there
must be some discōmodious matter in
it. If thou desirest long life, consider
that no thing which hideth it self out of
thy sight & returneth again into the na-
turall habitation, frō whence it is pro-
ceeded or redy to proceed, doth consume.
The time of it is past, but it doth not
perish, neither doth death which we doe
so much fear and shun, take away life,
but only giueth truce & abstinence. The
day wil come that wil restore vs to the
light which many would be afeard of,
were it not that they wil bring them a-
gain in such estate as they shall not re-
member things past.

Thou

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Thou shalt see that in this worlde nothing perissheth vtterly, but descendeth and commeth vp againe by course. Is Summer gone? an other yee bringeth it again. Is winter passed? within few moneths it wil returne. Hath night wrapped vp the Sun: the Morning wil discover it again. The Starres doe keepe their first course. Some part of the Element continually riseth, & some goeth down: to be breef, I wil finally say this, neither Childzen ne mad men doe feare death: what shame then were it to vs that reason should not assure vs as much as their folly & simplicitie dooth them.

Epistle. 50.

The swiftnes of time is wonderful and so dooth it shew it self especialy to those that doe looke behinde them for she deceiueth them that be too earnest vpon present things, so light is the passage of a heuy long flight. Our life time is but one iote, yea lesse the a iote, and yet as little as it is, nature hath so parted & deuided it, as if it were some long time. Of this iote she hath deuided one parte into infancie, an other into youth, another into mans estate, and a nother

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nother into olde age it self.

Thus may you see how many degrees she hath comprehended in so small compasse. Now that I haue discoursed this vnto thee: this is a part of our life, of the which we shall in time to come learne the shortnes. I was not wont to think time swift, now dooth y^e course therof seeme incredible, whiche maketh me meruail at those who of this small space doe consume the moste parte in superfluous things. We must no longer stay at these trifles, for we haue greater matters in hand. Death foloweth me and life fleeth away. Teach me therefore some remedye and instruct me so as that I may not flee from death, nor life abandon me. Shew me then y^e the commoditie of this life, consisteth not in the time therof but in the vse: also that it may be (yea and often dooth come to passe) that the longest liuer hath liued but a while, and he that hath liued but a while hath liued very long. Nature hath brought vs into the world capable of learning, and hath giuen vs vnperfect reason, which may be made perfect.

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¶ Epistle. 57.

Our bodies doe swim down y^e streame
like riuers, what euer y^e see it fleeth
away wth the time. No parte of y^e we see
hath any continuāce, my self euē in tel-
ling thee y^e all things chageth & altreth.
This saith Heraclites, we all go down
together but go not al into one riuier, for
the name of y^e riuier may wel continue,
but the water is run away. The like si-
militude is in mā though more easie to
to be perceued in a riuier, for wth as swift
a streame or course be we caried away,
wherfore I doe meruail at our folly who
are so far in loue with the thinge that
fleeth so fast, I speake of the body whose
death we do so much fear, although eche
momēt of our life is the death of other.
Fearest thou lest y^e should come to passe
which daily is accōplished: or shouldest
thou stand in dout of once dying seeing
dayly by little and little death abridg-
eth thy dayes. &c.

¶ Epistle. 62.

I Doe labour that eche day may be so
me as all my life, and yet doe I not
take holde of it as of my last, but surely
as if it might be my last. This letter
doe I write vnto thee as if during y^e writ-
ting

we dye
daylie

we dye
dayly

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thing therof death would call me away. I am redy to departe & yet do delight in this life, because that making great account of that to come, I haue befoze my age indenuored to liue wel, and in my age to die wel, and to die wel is no other then to die willingly. Take such order that what so euer thou must neede do, y do it not by constraint, for constraint and necessitie belongeth to such as do resist, and not to them that do things of their owne accorde: for he is not necessarily constrained that doth things willingly, wherfoze I say he that willingly obeyeth lawes and commandments, hath already escaped the sharpest parte of bondage, which is to do the thing he would not. It is no misery to do the thing commaunded, but to do it whether a man wil or no. Let vs therfoze so frame our courage, that we be willing to what soeuer the case requireth, and aboue all without heynesse to think on our end: for we must first prepare for death and the last life. Life is sufficiently furnished of it self, and yet are we euer greedy of prouision for the same. Still we think that we want somewhat.

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It is neither yeres noz dayes that can-
seth vs to haue lined long inough, but
our harts and minde. I, frend Lucilius
haue lined long inough, & satisfied with
this life do wait for death.

¶ Epistle. 71.

PT He day wil come that we must a-
rise at this sweet Hauen & should
never thin the same. If any man lan-
deth there in his youth, yet ought he
not to complain otherwise, then as one
who hath some ended his Navigation,
for as y knowest, the windes do tolle
and stay some vpon the Seas and som-
time with the flowes of a calme we-
rieth them, others it bringeth home
quickly filling their sailes full and ruder-
ly. Think the that it is so with vs. Life
bringeth some in haste to the places
wherto they might aswel haue come by
leasure. Others it stayeth long time,
scorching them by the way, & yet must
we not still drawe back. For to liue
is not absolutely good, but to liue well:
wherfore the wise man lyueth so long
as he should, but not as he could. None
of vs considzeth that one day we must
departe from this house. We do as the
olde

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olde tenantes, who through custome and continuance doe stil keep thir possession, though not without infinit wrongs and iniuries. But wilt thou, whether thy body wil or no, be free? Inhabit it as if thou were ready to chaunge lodging, propound to it that shortly thou must passe out of this tabernacle, so shalt thou be the more couragious against thy necessary departure. But how can he think upon his end who is continually covetous & desirous of worldly wealth? Ordinary & vsuall meditation is moste necessarie in all things.

Epistle. 78.

Noman is so ignorant but he knoweth that one day he must dye, and yet drawing neer the point, he turneth back, quaketh, and lamenteth. I pray you if any should weep because he hath not lived a thousand yeeres, would you not think him the foolishlest man alive? even as foolish is he that lamenteth that he shall not live a thousand yeeres hence. These are like cases. Thou shalt not be, nor thou hast not been. These two times doe belong to others. Well, thou art brought to the extremitie, admitte
I. 19. thou

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thou dost lengthen it, how long thinkest thou to lengthen it : why weepest thou? why wishest thou: thou lovest thy labour. Think not through thy importunacie to alter Gods determinatio. He is firme & stedfast & guided by wonderful and euerlasting necessitie. Thou shalt follow all other things. What is it that is newes to thee? Thou art borne hither vnto. The like hath happened to thy father, to thy mother, thy predecessors, and vnto all that haue gone before thee, and the like shall chaunce to all y are to come after thee. It is an inuincible chain and vnderchangeable order, whiche bindeth and draweth all things. There is no way but hath his issue. Oh wretch that thou art to make thy self slave to men, to good, and to thy life, for wher there is no vertue or courage to dye, life is but bondage. What hast thou I pray thee why thou shouldest stay? Thou hast wasted all the delights that might slacken and withholde thee. There is none which is newes to thee, no there is none but that thou shouldest lothe, so greatly hast thou bene cloyed with them, and yet those be they from whome thou art so lothe to departe. For what diddest thou

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thou euer worthy life: confesse & truely,
It is neither because of the desire of
Pallace or of the Courte: neither for
greese to forsake the nature of things,
that thou art so slowe to dye. Thou art
lothe to go fro the market wherin thou
hast left nothing. Life is as a maske:
we care not how long it lasteth, so it be
wel handled. And it where thou wilt, it
is all one: end where thou wilt so y thou
concludest with a good sentence.

¶ Epistle. 94.

Thus doe we dayly reproue death. C
Why doth not death take away
such a one? wherfore doth it cut of this
ma in y mid way? why doth such a one
live so sorrowful an age both for him self
& others? I pray thee whether is more
meet, that thou obey nature, or nature o-
bey thee. What carest y whe thou must
depart seeing there is no remedy? Thou
shouldest not take thought to live long,
but how thou liuest long. To live long
dependeth vpon Gods wil, to live inough
(through his permission) is in thy hand.
Life is long and life is ful. It is ful and
accomplished when thy wil is contented,
when thy minde hath yelded vp all his
goods & is reioyed to y power of it self.

¶ .iiij.

Contrariwise

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Contrarywise, another who dyed in his flourishing youth, hath neuerthelesse fulfilled the office of a good Citizen, a good friend, and a good childe. He hath omitted no parte of his dutie. Notwithstanding his age was vnperfect, yet was his life perfect, I pray thee therfore friend Lucilius, let our life be to vs as mosse precious thing. Let vs measure it, not after the time but after the behauiours: not according to the continuance, but to the effects.

Let vs commend and accounte him happie, who hath wel bestowed y^e short time of his life. Age is an externall thing & out of our power. My being heer dependeth of an other: but my being a bonest man, of my self. Require of me that I passe not my age vnknowen as in darcknesse, and that I may leade a true life which time may not out run. Askest thou whiche is the longest life, that is to liue vntil wisdome, and who that hath attained therto, although he hath not reached the farthest ende, yet hath he gotten the principall. Death goeth euery where. He that hath killed followeth him that is slain: There is nothing for the whiche we take suche care

corrupt
reason

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care. What is it to thee how long thou escapest that whiche in the end thou canst not escape : or that y^e shrinkest frō that that finally thou canst not auoide?

¶ Epistle. 100.

Consider me the breuitie of time, mark the shortnesse of this carrier wherein we run so hastily. Se the folowing on of all mankinde, tending into one place. They which seeme far of, are often nearer then the rest, he whome thou thinkest perished, is but gone before, so that there is nothing more unreasonable then (seeing thy selfe must go the same way) to bewaile him y^e is gone afore thee. He that complaineth of the death of any man complaineth because he was a man. All the worlde is at one stay, he that is yet vnborne must neuerthelesse die. We are deuided by spaces, & yet haue all alike issue. Some go before, some folowe, all go one way. All things are tossed, and all things doe passe to their contrarie through the wil of nature. In all this torme of humane affaires there is nothing so certain as death, and yet euery man complaineth of the thing wherein was yet neuer any man deceiued. Well dyed
he

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be a Childe, I will not yet say that it was so muche the better for him that he was deliuered out of this life. But let vs come to the ancient man and aske him what this Childe hath gained? Let him cast in his minde this profound distance of time comprehending it all together, then let him therewithall compare the ordinary age of man, so shall he see what a trifle we do desire & how short a way we can reach. Let vs therfore in this age first consider what parte thereof the weeping, the thoughts, the wishings for death befoze it cometh, the sicknesse, the feare, and to be briefe, these yung and vnprofitable yeeres do take away, besides that we sleep away halfe the same, wherunto let vs adde the labours, sorowes and dangers thereof: and so shall you see that euen in a long life, the parte that we do liue is the least of all. Life is neither good nor euil, but the place of bothe. Who so dyeth in youth is in y^e he was as like to appaire as to amend, like to him which at dice loseth y^e one of the, wherewith he was as like to lose as to win. Finally in case you compare the breuitie of age with the infinitnes of time, then are we all alike

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alike yung and olde : for euen the longest age of man is but one iote.

¶ Epistle. 102.

E The day and houre doe teach vs that we are nothing and by some fresh argument calleth those back to the remembrance of their frailtie whiche would forget the same, compelling the to haue an eye to death when they would but once think vpon eternitie.

Oh saith one, we wil now graft pear trees, we wil at such a time plant whole rancks of vines. Alas what folly is it to seeke to dispose of age and life, we haue not so much power as ouer y day of to morowe. What follye doth then possesse the hope of those whiche doe begin long and tedious works?

I wil builde, I wil bye, I wil take interest, I wil exact, I wil obtain honours, and all with the time. But when I am olde, and that my age is wery and cloyed w all this, the wil I take mine ease. Wel beleene me, all things, euen y happiest are doubtfull. No man can promise him self ought in time to come: for euen that that man is in possession of, doth many times scape through his fingers,
and

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and at the very instant that we lay sure holde on them, some incōuenience cometh betwē vs & home. Time passeth on according to an assured & vncchangeable law which is hidden from vs.

Why what haue I to do, if it be manifest and knowen to nature, though to me it be secret and vnknowen? We undertake long voyages, from the which we shall not of a greate while return home vntil we haue straid & costed many vnknowen Contries and shores.

We take vpon vs war, and the slack rewards of our warlike labours. To be briefe we accept commissions, honours and aduancements from one office to an other. During all this time death costeth vs: but we neuer think on it vntil some exāples of the death of other men doe set it before our faces frō time to time, whiche also we doe no longer thinck vpon, then whiles the wonder therof is fresh in minde, and yet what greater folly can there be then to wonder, that the thing dooth sometime happen which is in danger dayly to come to passe? Our bounds are limited in place where y^e inextorable destinie hath planted them, and yet can no man tell how

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how nere they are. Let vs therfore
frame our mindes as if we were at the
end of them, let vs not defer the time.
For he who dayly se tteeth the last hand
to his life hath nothing to do with time.
Wherfore friend Lucilius hasten thee
to liue and think that how many daies
so many be thy liues. The time nearest
hand doth alwaies escape fro him that
liueth in hope, & he is so couetous of life
that with y^e feare of death he becometh
miserable, and though the dout therof
lameth him of one hand and of one leg,
of one thigh, maketh him crooked, and
lofeneth all his teeth, yet so long as life
continueth it maketh no matter, all is
wel, such a miserable thing doth death
seeme vnto him. He wissheth his paines
moze extreme, and that which is hard
to be abidden he desireth to prolong and
maintain a great while: and for what
reward or wages: euē to obtain longer
life. But what is this long life: as long
a death. Is there any who wold languish
in torments and perish member after
member, that had not rather cast away
his life by little & little, then to cast it
away all at once? Deny me then, that
the necessitie of death is not a great be-
nefit

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nefit of nature: for many are redy euen to make murse bargains as to betray their frends, whereby to liue long: to become bauds to their childzen, to yend to see the next day witnes of so manye mischēses: we must therfoze shake of this desire of life, & say yit skilleth not when we suffer, for as wel one day we must suffer, It skilleth not how lōg thou liuest so thou liuest wel: & vnto good life many times long life is hurtful.

¶ Epistle. 103.

A nother originall and estate of all things tarieth vs, feare not therfoze to tarry the appointed houre, which wil take thee from hence. What soeuer thou seest about thee account it as mouables and baggage of hostryes and that thou must go forwarde. Nature abaseth men at their departure, as at their comming in. We carry away no moze then we bying with vs. All that is lapped about thee shall he take away, thy skin shalbe thy last cover. Pea this skin, this flesh, this blood which is dispersed in all partes, these bones and these sinewes that do sustain y moze feeble partes shalbe taken and plucked from thee. This day which thou fearest as the last, is the beginning of an euer.

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euermorling day, thou weepst & howlest
so dooth the new borne child. Why art
thou heuy? These things are vsuall. Why
do the couers of those that be borne pe
rish, wherfore louest y these things? as if
they were thine: they be things wherw
thou art but couered. But y day wil cōe
that wil vncouer thee, & take thee out of
the house of thy filthy and stinking body
Hereafter begin to meditate vpon some
more higher & mysticall matters. One
day thou shalt knowe the secrets of na
ture. These cloudes shall depart & light
shall apper on all sides. Imagine with
thy self what a light it wil be when so
many starres haue ioyned their lights
together. No more shadow shall derken
the bright element: all y partes thereof
shall shine alike: the day & night which
keep their course are but accidēts in this
lower aire. Thou wilt say y heere thou
hast liued in darknes whē y shalt at full
beholde all this light which now y seest
but through the narrowe windowes of
thy eyes & yet dost wonder at the a far
of. What wilt y think of the beauenly
light whē thou shalt see it in his place?
This contēplation leueth nothing im
potent in this vile, low & cruel minde.
It saith God to be witnes of all things.

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It commaundeth vs to seeke that hee would allowe of vs, to prepare heereafter vnto him warde, and so propounde to our selues this eternitie, the whiche who soeuer hath comprehended in his vnderstanding, feareth no annoy, is not moued at the sound of trūpets, neither douteth any kinde of thzeatnings. For what can he feare that hopeth to dye? Thinck how much good examples doe profit vs, and thou shalt knowe that the remēbrance of mightie men is no lesse cōmodious then euen their pzelence.

Epistle. 108.

To liue is no delicate matter, thou hast begun a long race. thou shalt fall and rise again, yea euen fall downe and wax weary, heere shalt thou leaue one of thy companions, there shalt thou bring an other to his graue, in another place thy self shalt be afeard. Thzough many such by pathes shalt thou passe this rough way. Must thou dye? prepare thy minde against all things. Let thy hart knowe that it is comen into a good place where wēpings & care haue taken their lodging, and where pale diseases and sorowful age haue chosen their

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their habitation. In this cōpany must thou neede passe ouer thy life: wel maist thou despise & make none accōt of these things, but auoid them thou canst not.


Thou shalt not regarde them if thou thinkest often & reckenest as of things which must needs happen. All men doe appoach moze valiantly to the thing lōg befoze p̄meditated, & doe resist ȳ same couragiously: and contrariwise be suppressed & taken on a suddain all astonished at small matters: seeing then that all thigs (were it but for their nouelty) doe seem greuous: in cōtinually thinking hereupon ȳ shalt not be as apprentice to seek what thou hast to doe against such evils. Let vs not therfoze wonder at any thing wherunto we are borne. Of thē no man can complain because they are alike vnto all men. I say in this case alike, because he that hath escaped thē was neuerthelesse subiect vnto thē. For the law is not called indifferent because euery mā bleth it, but because it was indifferently ordained vnto all men. Let vs frame our mindes to equitie & without lamēting our mortall nature pay our tribute willingly. As winter colde: colde is necessary, doth summer bring

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bring heat: we must not be wout heat.
With the distempered aire binder our
helth: we must be sick. Sometimes we
shall meete with a wilde beast, yea of-
ten times with men moze dangerous
then wilde beasts. Fire wil consume
some, and water other some. We can
not alter y nature of things. The best
then is to pay that which we cannot be
quit of, and without murmuring to imi-
tate and follow the wil of God y au-
thor of all things. It is the parte of an
euil souldier to follow his captain with
holings. Destinie leadeth him that
goeth of his owne accorde, & draweth
him that cometh against his wil.

Thus should we liue, thus should we
speake. Let death finde vs redy dispo-
sed and nothing slack: It is truely a va-
liant and noble hart whiche so frameth
it self: but he that strueth heer against
is of a faint, cowardly & slowish minde
whiche thiketh amisse of the order of the
world, and had rather correct God then
it self.

Epistle. 121.

 An is neuer moze beauenly then
when he considereth his mozt
all

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fall nature, and knoweth that hee is
borne a mā, to die, aduising him self that
this body is not his owne house but an
Inne, & such an Inne as he must shortly
parte from. It is a great token of an
hauie minde to account these places
where he is conuersāt, base, & straight,
and not to fear to depart frō them. For
in y he knoweth and remembzeth from
whence he cometh, he knoweth also
whither he must return. Se we not
how many discommodities we ouer-
passe, and how vnfit this body is for vs?
Sometime we complain of our bellies,
of our brest, or of our throte. Other-
times our sinewes or our fat doe greue
vs. Other whiles some flux or Rheume
molesteth vs. Other whiles we haue
to much blood and other whiles to little.
We are tempted and tossed frō place
to place. Thus are they ordinarily vsed
which dwell in other mens houses, and
yet being furnished of such vilano^y bo-
dies we doe heere propound to our selues
eternall matters and as far as man-
age can extēd, we doe through hope pro-
mise our selues all things. We are not
content wth any welth or authoritie. Is
there any thing moze shamelesse and

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foliſh:

We are made to dye , and yet at our death nothing ſeemeth ſufficiente for vs. For dayly we draw nērer the laſt point, and euery houre driueth vs to the place from which we cannot eſcape : beholde then the blindenes of mans vnderſtanding. If therfore a hie minde which finally knoweth a better nature then this Earthly , doth take order to liue honeſtly and painfully in that vocation wherto it is called, it accounteth none of thoſe things which be about it proper to it ſelf, but as a Pilgrime and trauailer, uſeth the ſame as things conuenient.

Out of his firſt booke of the tranquillitie of life.

Life is but a bondage, wherfore we muſt vſe our ſelues to the conditions thereof complaining againſt it ſo little as may be, and embrace whatſoeuer diſcōmoditie is in it. There is nothing ſo ſharp wherein a milde minde findeth not ſome comforte. Euill doth be liue who knoweth not how to dye
wel

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Wel. He that feareth death wil never
doo dede of a living man. But who
so knoweth that this even from his
birth hath bene signified vnto him,
wil withlike courage take order that
what soeuer happeneth, nothing shall
come suddainly as vnloked for.

Sicknesse, imprisonment, destructi-
on, burnings, none of all this commeth
suddainly vppon him. For the wise
man wil say, I knewe in how trouble-
some an house nature had placed me.

Many an Alarum hath bene giuen
at my neighbours house, many an vn-
timely funerall hath passed by my doo-
ers, many a crack of rythouse houses
hath sounded in myne eares. The
night hath carped away many of those
whome the Pallace, the Courte, and
familiaritie had ioyned vnto me, cut-
ting away in manner theire handes
from betwene myne.

I meruaile how so many dangers
comming on all sides of me, could es-
cape my self. But many other men
when they take their Shipping, think
not on the tempest. No man think-
eth that what soeuer happeneth to an-
other can happen vnto him self.

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And who so had printed these things in his minde, & had considered what free accesse the evils of others haue to himselfe, he would put on and prepare his armour long before he were assailed. After danger it is to late to exhort his minde to take perils patiently. But will he say, I thought not that this would haue hapened, I would neuer haue beleued that suche a thing could haue come to passe. And why not? Where be the riches which pouertie, famine, and beggery do not follow, euen at the heeles? Where be the dignities and Magistrates robes, which the rags do not accompany, either by a banishment, a blot, a reproch, or an extreme slander? Where is the Realme whose destruction is not nye and whose accuser & tormentor is not at hand: &c.

Out of his booke of the shortnes
of life.

RM All part of mortal men (ob Pauline) do complain of the forwardnes of nature. That we be ingendred for a short time, and that the spaces of time that be graunted vs do runne and flee so wistly away, that moste men do
leave

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leane their liues befoze they can almoste prepare them selues to liue. Our time appointed is not shorte, but we lose much of it. There hath been giuen vs life enough & that not niggardly to accomplish great matters, if it had been all wel bestowed: but when it slides away in pleasures and idlenes, when we bestowe it not vpon any good matter, in the end being pressed by extreme necessity we finde our life wasted, and yet cannot tel how. This it is, we haue not receiued any short life, but we haue shortned it. We do not make spare, but are ouer prodigall of our liues. As the innumerable treasures falling in the hands of an euil husband, are suddenly disappeared, and contrariwise the meane quantitie falling in a wise mans hand, doth thorough vse increase the more, so likewise is our age verie ample to him that can well order the same. Wherefoze do we then complain of nature: she hath behaued her self caritiously toward vs. Our life is long enough if we knew how to vse it. One is holden with insatiable couetousnes, an other vseth painful diligence in superfluous labours. One is moystned in

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Some, an other lingreth in loytering, an other is toyled and withered with ambition, depending vpon the iudgement and voice of others. An other for hope of gaines through an hedlong couetousnes of traffick cōpasseth all lāds & seas. Others are vexed with desire of war, alwaies labouring either in their own dangers or in bringing other men into danger. Others there are who can delight in folowing no kinde of course, but euen languishing & yawning for sorrow death taketh holde of the, whereby I doubt nothing of the truth of y^e which the chiefeest poets haue pronounced after manner of Oracles. Of all our life, that parte that we liue is the least, and all the other space is not properly life, but a time. Every man deuidenth his life in to diuers things. Some are hard & niggardly in keeping their patrimonie, others are as prodigal in losing the time I say the time, y^e couetousnes wherof is honest and not lamentable. I will therefore take one amonge the number of olde men. Come on, we see that thou hast attained to y^e end of mans nature, as far as mans age can reach. Thou art about thy hundredth yere, rehearce there

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therfore to me some parte of thine age.
Tel me how much of thy time hath thy
creditor taken away from thee, how
much thy friend, how much thy com-
mon welth, then how much thy be-
lings with thy wife, the correction of
thy seruants, and thy iorneys by reason
the town for thy friends sake. Then
to put the Deales which the self hath
procured, and then ad to it how much
thou hast left to spare. Thou shalt finde
that thou hast fewer yeres then thou
hast reckned. Call to thy minde when
thou wert resolved in any determinati-
on how many daies passed ouer accor-
ding to thy forecast, how many haue pro-
fited thee when thy countenance was in
good estate, & thy minde deuoid of fear,
to what busines thou hast sustained in all
this so long age, afterward how many
men haue rauished & wasted thy life;
while thou hast not felt the losse, how
much a vain sorrow, a foolish ioy, a sharp
desire, & a flattering conuersation haue
taken away fro thee. And after all this,
how much thou haste left of all it was
thine. So shalt thou see that yet thou
dyest before thou beest ripe, or thy time
come. And who is cause hereof?
Thou

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Whou lyvest as if thou shouldest al-
waies live. Whou never thinkest vpon
thy good husband. Whou never mar-
kest how much time is gone. Thou
spendest and lovest as if thou haddest a-
bundance. Whou fearest as a mortall
man, and couetest all, as immortall.

Whe shall heare thee say, fiftie yeres
hence I wil take mine ease: thre score
yeres hence I wil giue euer mine O-
ffice. And I pray thee where haste thou
gotten any longer life: whose letters pa-
tent have promised thee y thou shalt live
longer: Who wil permit things to fall
out as thou haile appointed: Art thou
not ashamed to reserue the remnaunts
of thy life for thy wisdom, and appoint
the time which y art not assured to be-
stowe vpon any thing. Oh how late is
it to begin to live, whe thou must leue
this life: Is not this a foolish forgetful-
nesse of our mortall nature, to delay a
good and sound aduice vnto our fifteth
yere, and to seeke to begin our life at
that place wherunto few can attain:
You shal heare the moste mightie, val-
iant, and loftie persons sometime let scape
wordes tending to desire of quietnes,
praising and preferring the same be-
fore

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foze all their welth. They would (if they might safely) come down from the top where they stand.

The mightie Emperoz Augustus endued with more graces then any, ceased not to wish for quietnes, and to seek for variations wherby he might be exempt fro dealing in publike affaires. All his communication tended to that effect. This quiet seemed to him so great a matter, that not being able to comprehend it in effect, he apprehended it in thought. He that saw all things depend vpon him self, that gave to all nations such fortune as him self listed, esteemed y day happie whet in he might depose his authoritie: he had tried how much sweate the goods which glistred vpon earth did procure, and how many secreete thoughts they did conceale.

It were but superfluous to rehearse many who to others seemed happy, and yet them selues bare other witness against them selues, when they discoursed vpon the actions of their yeres, and yet with all these complaints could neuer change, neither other men, neither them selues, for although suche words escaped them, yet did their affections

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ctions still returne to their former
warre. Truly although our life should
last a thousand yeeres, yet would it stil
seeme but short, the world would de-
uoure it quite. All that time whiche
though nature doth couer yet reason
might set free through good husbandry,
must neuerthelesse flee from vs in a mo-
ment. For we take no holde of it, we
stay it not, neither do slack the pace of
it through our diligence in any thing,
but we let it go as superfluous & which
cannot be recovered. All our life time
we must learne to liue: yea, whiche is
more strange, all our life time must
we learne to dye. Such mightie men
as haue forsaken all lets, and renoun-
ced all their good offices, & pleasures,
haue gone about none other thing, eue
to the end of their age, but to learne to
liue, and yet moste parte haue dyed,
confessing that yet they knew not the
way.

Every man hastneth his life, la-
bouring with desire of time to come,
and werynesse of time present. But he
that hath no time but that y he bestow
eth to his owne vse, and that ordereth
eche

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each day as a life, neither wisheth nor feareth to morrowe. What wil happen? How euer thou be occupied thy life departeth, thy death doth appoche and wil be with thee by and by, wherefore wil thou, or nil thou, thou must be at leisure.

They frame their life at the Coste of their life, & do discourse thereof a far off. The greatest losse that is in life, proceedeth of delay. Delay taketh away thy first dayes, it catcheth away things present, while it promiseth thee things to come. The stay which dependeth vpon to morrowe and loseth this day, is a great let vnto life. Thou appointest of that that is in the hand of Fortune, and lettest slip that whiche thy self haſte holde of. Where lookeſt thou? What tendest thou? All things to come are vncertain.

To be breſe, thou shalt vnderſtand that aged men do liue but a ſhort ſpace. Marke then how olde men whiche do euen dote do ſeek longer life. They do through bolwes and wiſhes intreate for the increaſe of a few yeres. They do perſwade them ſelues to be younger then in deede they be.

They

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They do flatter them selues with fainings, and do deceiue them selues as willingly as if they deceiued bothe death and destinie together. If through any faintnes they be admonished of their mortalitie, oh how fearfully they die? It seemeth y they do rather pluck them selues vp by the rotes, then quietly departe this life. When they say that they haue been foles, and through their folly haue not liued their whole time; but if they might escape this sicknesse, they would liue quietly and giue ouer all affaires. When begin they to consider that they haue in vain prepared those things which the selues shall not inioy, and that all their labour hath been in vain and is come to no effect. Those only are wise and do liue, which tend to the learning of wisdome, for they do not onely well preserve their age, but do also ad therunto all their time past. All the yeres gone before haue they gotten, and so haue we likewise vnlesse we be vnthankful.

The famous authoꝝ of these goodly and sacred oppinions are boꝛne for vs. They haue prepared life for vs. We through the laboure of other men are
guided

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guyded vnto goodly matters, and he
digged vp and draynen out of darck-
nesse so brought to light. It was delight
through valiant mindes to get out of
the strait bonds of humain weakenes,
we haue time inough to walke on our
way. We are parmitted with Socra-
tes to dispute, Carneades to doubt, with
some to rest vs, and with other some to
ouercome and surmount humain na-
ture.

Seeing then that nature admitteth
vs to the company of all woꝛldspassed,
why doe we not abandon this litle and
frail passage of time, and with all our
barts giue our selues vnto high and e-
ternal matters, which we may partici-
pate with the best? Of men which run
from office to office, whiche be impoꝛ-
tunate bothe to them selues and other
men, when they haue wel run from
street to street, where they haue trotted
from doꝛe to doꝛe, when they haue left
no doꝛe open wherein they haue not
thrust in their nose, when they haue
walked salutations for hire fro house
to house, how many be there in a great
town letted with diuerse pleasures,
that they cannot see, and yet can well
see

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tel how to rid their hands of them and send them away, to the end to sleepe quietly, or passe over their time in reposefulness, or els are vncurtuous and hard to be spoken withall. We therefore doe stay vpon better offices.

¶ Eche man that listeth may haue free access and priuate conuersation dayly with Zeno, Pythagoras, Democritus, Aristotle, Theophrastus, and other suche principall Authours of good Artes. We shall finde none of them letted, but all at leasure to common with him. Eche one wil send him away more happie, content and desirous of their amitie, none of them wil suffer him to departe emptie.

¶ Out of his booke of consolation.

It is a greate comforte to a man to thinck that that whiche all men befoze him haue suffered, and all that are to come shall suffer, either is or must happē to him self: and in mine opinion nature hath made common to all men the thing whiche to them all was moſte greuous, to th'end that ſuch equalitie might comfort the rigour and crueltie

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crueltie of death. Come on then behold euey way all mortall men, on all sides thou shalt see greates and continuall cause of lamentation.

Ambition which is neuer in rest tormenteth one, pouertie calleth an other dayly to work: an other feareth the riches that he hath wished for, & is in continuall pain through his owne desire. One is vexed with care, another with labour, an other with peace of people which continually do besedge the threshold of his doores. This man is sorry he hath Children, that man that his are gone: soner shall we watte teares then causes to weepe. Seest thou not what life nature hath permitted to vs, whiche hath ordained that all men at their birth should weepe. With this beginning do we enter into the world heereunto dooth the rest of our yeeres agree, and thus do we passe our life.

All those goods which through pleasure do delight vs, whiche haue but the outwarde shewe and within is full of deceit. I speake of money, dignities, power, authoritie and such like, which astonisheth y^e blinde couetousnes of man
v. kinde

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kinde, do we possesse with pain and enuie
up of other men, and euen amongst those
that haue them they vse moze threates
then authoritie. They be slippery
and vncertain, man is neuer in any
assurance of them, we are stil in danger
lest they should escape vs. Yea al-
though a man fear nothing that might
happen, yet the custodie of a greate fe-
licitie is full of cares: If thou wilt be-
leeue them that moze narrowly do
searche the trueth, all this life is but
paine. Wee are throwen into this
dapp and vncoustant sea, whiche conti-
nually ebbeth and floweth, hoisteth vs
vp with her rising, and then casteth
vs down with greater harme, and stil
tormenteth vs either with rising or fal-
ling.

We miserable wretches (I say) haue
neuer any firme or assured dwelling
place. We remain stil in doubt, alwaies
swimming, hitting one against an o-
ther, and many times making Ship-
wack. In this surging Sea being a-
bandoned to all tempest we liue in con-
tinuall feare. All they that sail therein
haue none other Haven then death.

After

The defence of death.

*After vvhhat manner many euils doo
chaunce to honest men, out of his
book of Gods prouidence.*

Thou hast asked me, Lucilius, in
case the world be guided by Gods
prouidence, how it chaunceth that so
many euils doo happen to honest men.
I wil in this my worke wherein I doo
pretend to pꝛoue that Gods proui-
dence is aboue all things and that God
him self haũteth among vs, shew thee a
good reason. Betwē honest men and
God there is a kinde of amitie, pꝛocu-
red and contracted thꝛough vertue, and
not an amitie only but a mosse strait
alliance and likenesse. For time only
is a difference betwē the honest
man & God: Man is the follower, disci-
ple and assured offspring of God, and
therefoze his triumphant father whi-
che requireth earnestly of him to be
vertuous, nurisheth him hardly after
the maner of seuerer a father. When
(therfoze) thou seest honest men, whōe
God liketh of, labour, sweat, and haue
stil stony pathes to walke in, and con-
trarywise the wicked men passe ouer
their time in folly, and wallowe in di-
lights

H. y.

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lights, that do turmoil our childē, and let run at randome the children of our slaves that through a sorrowful and laboursome discipline, we do withhold our owne children in their duties, & let go the raines vnto y^e others. We y^e therefore certain of y^e like at Gods hand: He dallieth not with an honest mā, but trieth him, hardneth him, & p^rpareth him for his seruise.

¶ Of the meanes to beare aduersitie,
out of the same book.

Wherfore do many evils happen to honest men? no evil can hurt the honest man. Contrary things cannot be mixed together, he accōteth all aduersities as exercises. For what honorable man is not desirous of a true and redy labour, even with hazard to utter some good dutie. Vertue languisheth & withereth away whē she hath none enemy: but hauing one it appēreth who she is, how much she is worth, & what she can do, when through patience she sheweth her power.

Honest men therefore must take in
god

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good parte and thinck wel of what so happeneth to them. It skilleth not what thou sufferest, but how thou sufferest it. Wouldest thou not see that Fathers and mothers do intreate their Children diuerſe. The Fathers commaund their Children to exercise themselves, to studie apace, not suffering them to be idle euen on the holy dayes, and often times bzing forth the sweate out of their browes, and teares from their eyes. The Mothers contrariwise do dandle them on their lappes, in the Chimney corner, or in the shadowe, not suffering them to weepe, to vex them selues, to take any care, or to labour.

So God towarde honest men beareth a Fatherly harte and a manly loue. He troubleth and moleſteth them with labour, sorowe, and losses, whereby they may gather and obtaine true force. But those bodies whiche are fattened vp, do not only faile in labour, but also languish away through sluggishnesse, fainting and falling downe vnder their owne labour and weight. The felicitie whiche was neuer hurt,

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cannot indure any great stripe. Among many stoute words of our freend Demetrius, this being stil fresh and sounding in mine eares doth best please me. I finde (saith he) nothing more vn happy then him that neuer sustained damage or aduersitie. The more that a man is tormented, the greater is his honoꝝ.

Of Prosperitie. Out of the same booke.

*P*rosperous things doe stil light in the hands of the meane people of vile and base mindes : but the propertie of a valiant man is to subdue calamities and what soeuer els that astonisheth mortall men. I doe account thee miserable, because thou haste felt no misery, & vnhappy in that thou hast no mischaunces. Thou hast liued without any enemyes. No man, no not thy self can tel what thou canst doe.

It is necessary for the better knowledge of thy self, first to try thy abilitie, for who is perfect in any thing whiche he hath not proued? Vertue desireth danger, viewing how far it stretcheth,
and

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and where it endeth, and not what she must indure before she come at it. For what so she hath to indure is parte of her glozy. The Pilate is not known before the tempest, neither the soldier until the battail be begun. How shall I knowe how thou canst beare pouertie: so long as thou swimdest in welth? Where shall Ierne thy cōstancie against ignominie, infamie, and hatred of the people, so long as thou continuest amongst the reioycings of all menne, or if a certaine inclination of mens mindes toward thee doth stil followe thee? Thy calamitie is a cause of vertue.

Those then whome God loueth he proueth, hardeneth, vieweth, visiteth. and doth exercise. And contrarywise those whome he seemeth to flatter and spare doth he reserve to leaue them the more delicate and fainthearted in the euils to come. Why doth God afflict the best with sicknesse, sorowes, and discommodities? Or wherefore in any Armie, are the greatest and most dangerous enterprises committed to the most couragious and valiant persons: or wherefore doth the

G. iij. Capitain

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Capitaine send his chosen Souldiers to scirmish with the enemye, to biew a way, to winne a passage and to drue those away whiche doe keepe the same.

None of them saith, my Capitaine hath done me wrong, but rather, he accounteth well of him. So likewise should all those say, who through Gods permission doe indure those evils of the whiche Cowards and effeminate persons be wery. God did account vs worthy to be tryed how much mans nature can suffer and indure.

Flee therfore these delights, eschue this faint and effeminate felicitie whiche distempereth and molifieth the hart, lulling it asleepe in a perpetuall drunkenness except there happeneth some chaunce whiche from time to time putteth him in minde of mans estate. Alas were it not far better to sustaine suche perpetuall felicitie as conducteth thee to vertue, then to quail vnder an infinite waite of welth.

Therefore God towarde the good menne doth as Scholemasters towarde their Scholers, in giuing the
painful

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painfullest lessons to those in whom is moſte likelyhood.

Thinkeſt thou (I pray thee) that the Lacedemonians hated their Children, when in prouing their natures they did euen whip them openly, yea, their owne Fathers exhorted them valeauntly to beare the ſtripes, and all torne and halfe ſwounded, deſired them to heape wound vpon wound.

What meruaile is it therefore though **G D** haue hardly intreated and tryed the valeaunt mindes. To be in continuall daunger cauſeth vs not to care for daunger. And ſo doe Maryners ſtrengthen their bodyes to the aire of the Sea: Labourers harden their hands to worke: Souldiers practice their armes to the caſting of the Dart: and Runners make their ioints nimble to paſſe the Carrier.

To be briefe, that parte of man is moſte firme that is oftenneſt exerciſed. No tree is ſo ſtedfaſt and ſtrong as that whereon the winde doth dayly beate, for through torments it gathereth it ſelfe cloſer and taketh ſurer roote.

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I do also remember this courageous
voice of Demetrius. Of one thing, oh
immortal God? (saith he) can I complain
of you, and that is, that you did no so-
ner shew me your willes. For of my
selfe I would haue come, where now
being sente for I do appeere. Will
you take my children? I offer them vnto
you. Will you haue parte of my bo-
dy? take it. I promise no great thing,
for aswel I shall shortly leaue it all.
Will you haue my spirit? why not? the
fault shall not be in me, I will not let,
but that you may take whatsoever you
haue giuen me. Willingly shall you
cary away what so euer you aske me.
What is there els? I had rather haue
offered it to you my selfe, then to leaue
it to you. What need you take it from
me? you may take it, but you shall not
take it from me, for nothing can be ta-
ken away, but from him that doth re-
sist. But I am not constrained, I suf-
fer it not against my wil, and so serue
not God, but do consent to his wil.

Fire tryeth Golde, and miserie the
hart of man. But wherfore then doth
God suffer any euil to be done to good
men? Nay contrariwise, he suffereth it
not

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not, for he hath put from them all evils, mischeifs, naughtie thoughts, thēuils counsailes, blinde whozdomes, and couetounesse which continually lieth in wait for other mē, & he him self keepeth them. But seeing he withholdeth them, woulde not some men also desire him to keep their goods and baggage? No for they doe ease God of that paine, in that they make none account of outwarde things.

Demetrius thze to alway his riches esteeming them as a burthen vnto the good minde. Imagine thou therefore that God saith: what haue you to complain of vnto me, you that haue delighted in righteousness. I haue compassed the rest with false goods, and haue settled their vain mindes in a long & false dreame. I haue painted them out with Golde, Silver, and Iuorie, but within is nothing any thing worth.

They whome at the first you take to be blessed, if you look well vppon them, not on that side that you see when they meete with you, but on the other side which is hidden, you shall finde them miserable, filthye, and abominable, and there is nothing but their walles decked

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decked and painted out on the outside. This therfore is not the firme and perfect felicitie. This is but a crust and yet that a thin & very fine one. Therfore so long as they can stand vp:ight, and shew but what part they list, they do glister and deceiue the people.

But if peradventure by chaunce they fall and be discovered, then may you plainly perceiue how filthy and deepe vilanie is hidden vnder a borrowed brightnesse. But the contrary is in you. I haue giuen you assured goods which wil continue. The oftener they be turned, and the narrower that they be toke vpon, so much the better and excellent wil they appeere, whiche are these. To make none account of that that we feare, and to disdain that that ordinarily we do desire. You shew not outwardly all those goods which are wth in you. Wh^{ch} doth this Monark disdain the outwarde partes, & is content with the contēplation of him self. He hath set vp all his goods within. Your felicitie is not to haue to do wth felicitie.

* * *

E I N I S.

The Fortresse of

Fathers, earnestlie defending
the puritie of Religion, and Ceremo-
nies, by the new expositiō of certaine
places of Scripture : against such as
would bring in an Abuse of Idol stouff,
and of thinges indifferent, and do ap-
point th'authoritie of Princes and
Prelates larger then the trueth is.

Translated out of Latine into

English for there sakes

that vnderstand no

Latine by

I. B.

ACTES, IX.

Saul, Saul why persecutest thou me.
What art thou Lord? I am Iesus whome
thou persecutest. It is hard for the to kick
against the prickles: &c.

Go into the Citie and hit shalbe told
the what thou shalt do.

M. D. LXVI.